



# Treasures of Knowledge

Selected Discourses and Excerpts  
From Talks by

Rulon C. Allred

Volume Two

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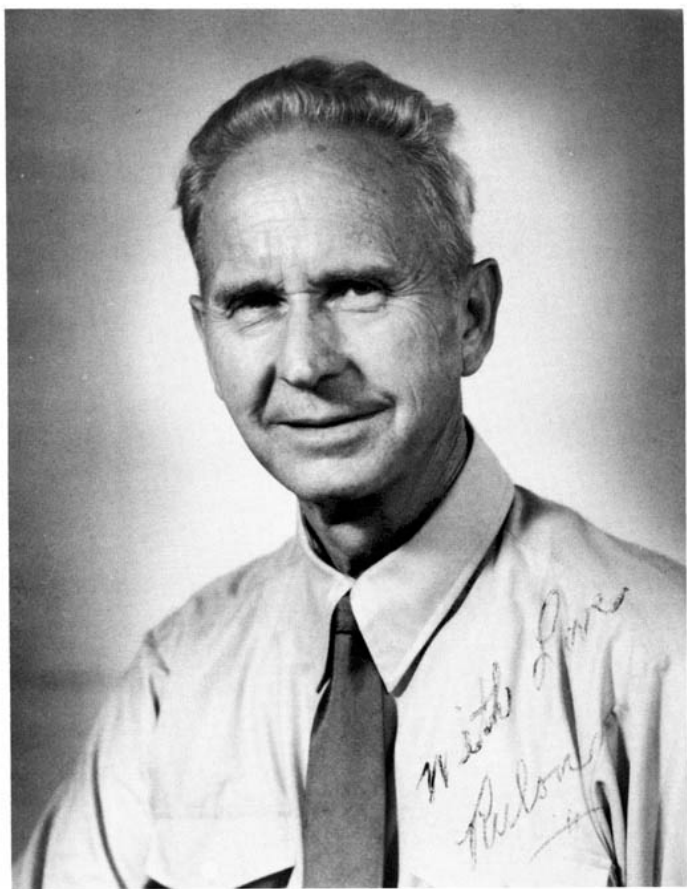
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*Rulon C. Alfred*

## INTRODUCTION

We invite you to continue your quest for treasures of knowledge in this second volume. The first volume should have been incentive enough to carry you anxiously into this second volume where you can uncover more of the beauties of the restored gospel. The Lord promised in the closing words of Section 89 of the Doctrine and Covenants that all Saints who would keep the sayings recorded there, walking in obedience to the commandments, shall find wisdom and great treasures of knowledge, even hidden treasures. May this second volume be a fulfillment of that promise for you. And may these treasures of knowledge help lead you into eternal life.

Louis R. Allred

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# 1975



*5 January 1975. Sacrament meeting. Salt Lake City, Utah. EVERY LAW AND ORDINANCE ESSENTIAL-BLESSINGS PREDICATED UPON OBEDIENCE. TRUE RELIGION REQUIRES SACRIFICE OF EARTHLY THINGS. PREACH GOSPEL BY PRECEPT AND EXAMPLE.*

Brothers and sisters, I appreciate this opportunity, and I pray very sincerely that the few moments I occupy will add to your strength and to your testimony of the gospel. I see many in the audience today that I would much rather have speak than to be speaking to you.

The Lord said that he that was ashamed of Him, He would be ashamed to own before His Father. He also said that he that will save his life, shall lose it. But he that will lose his life for my sake shall save it. And the apostles and the seventies were called to go out and preach the gospel to every creature, bearing witness that Jesus was the Christ, calling upon the people to have faith in God and repent of their sins and be baptized. Those that were baptized and received the gift of the Holy Ghost, He promised them that they should have salvation.

There are principles ordained before the foundations of the world upon which are to be gained blessings. And if we repent of our sins, we receive the gift of God's forgiveness if we believe in Him and are baptized. Our sins are washed away, and if our sins are washed away, our tabernacles are fit receptacles for the gift of the Holy Ghost, and it will abide in us and guide us into all truth. But what good is truth to us if we haven't the courage to abide by it. Every law and ordinance of the gospel is essential to blessings predicated upon the law and obedience to it. President Joseph F. Smith said you cannot receive the blessings of the gift of the Holy Ghost by baptism, you cannot receive the blessing of any ordinance without obedience to the ordinance. The Lord said in a revelation to President Wilford Woodruff, "Woe unto that nation or that house or that people who seek to hinder my people from obeying the patriarchal law of Abraham which leadeth unto celestial glory. They shall not escape the judgments I have decreed shall be poured out upon the wicked."

President John Taylor when he inquired of the Lord as to what they should do in relation to the principle of celestial marriage said, "I have not revoked this law nor will I, for it is everlasting. And all of those who would enter into the fulness of my glory must and shall abide this law. Have I not said unto you that ye were Abraham's seed and should do the works of Abraham, and if ye would enter into my glory ye must do his works."

Now, we are living in a time when more and more the challenge is going to come to you and to me. Are we ashamed of the gospel of Jesus Christ? Have we the courage to stand up for its principles and bear witness to the truth? Are we righteous enough to live God's principles in an acceptable manner? President Brigham Young said more people would be damned by this principle than will be saved by it. And that is because where much is given, much is expected. This is the condemnation of the world, not that there was no light but, the light came into the world and we reject it or we pollute it and therefore work out our damnation instead of our salvation. The opportunity will rest upon you and upon me to declare this message to the world all the days of our lives by our precept, where we have opportunity, and always by our good example. And if we are evil, so that that which is good is evil spoken of because of the evil of men, how great shall be our condemnation.

We must learn to be Latter-day Saints. That religion which does not require the sacrifice of all earthly things for the excellency of the salvation and the glory of the Lord Jesus Christ that may come into our lives, is not capable of saving a man in the fulness of celestial glory. Many times we cry unto the Lord, "God, I will go where you want me to go, I will do what you want me to do, I will say what you want me to say." But in the final analysis, too often these are merely words. We don't mean it. We are afraid. It is not bad to be a coward; most of us are cowards in one way or another. But the coward who can stand up for his convictions will have eternal life. The man who is afraid but who conquers his fear is a braver man than the man who has no fear and still has not the wisdom to obey God.

The time is at hand when this people are going to be called to account. They are going to be weighed in the balance. May God grant that we are not found wanting. The Lord will prove us to see if we mean what we say. With all my heart I bear testimony to you, how thankful I am to bear it, that I know that we have a loving, eternal Father in heaven who so loved the world that He gave His Only Begotten Son to redeem us if we would but believe on His name and keep His commandments, that in fulfillment of many ancient prophecies, Joseph Smith the Prophet was born in this dispensation of time and restored the fulness of the gospel to the earth and sealed his testimony with his blood. And all of the laws and ordinances which he revealed to us are binding upon this generation and will justify us before God if we obey them, and condemn us before God if we do not. There is no law or ordinance of the gospel that is not worth more than our lives.

It was Jesus Christ who said that He that breaketh one of the least of these my commandments and teaches others so to do, it were better for him that a millstone were tied about his neck and he were drowned in the depths of the

sea. I bear you my solemn testimony that the law of celestial plural marriage is not one of the least of God's commandments. It is one of the most exalting and beautiful and necessary. It perfects and sanctifies where lived in righteousness. It damns and pollutes where lived in unrighteousness. It is up to us to live it in righteousness if we are going to be saved in the glory of God and have companionship with the ancient prophets. Oh how I hope that I will be worthy to prove that I love the gospel more than I love life, that I love its ordinances enough not to be ashamed of owning them and obeying them. And how I hope that each of us will be able to prove by our example and by our precept that there are no ordinances, no principles that we do not believe with all our heart and do not try with all our heart to obey and keep in righteousness.

When I see some of my brothers and sisters who profess to believe in the fulness of the gospel going around breaking the Sabbath day or smoking a cigarette or conducting themselves in any manner that reflects upon a righteous life, it breaks my heart. And unfortunately I see this occasionally.

And I want to say that if I am ashamed of you, God is ashamed of you, because I am weak and unworthy but He is perfect. And He tells us, "Be ye therefore perfect, even as your Father in heaven is perfect." He does not expect us to be as perfect as God is, but He does expect us to be as perfect as we know how. And when we break any of the commandments of God, it is a reflection upon this work, upon our good, common sense and will hold us back. And if we continue to break the commandments of God, it will damn us.

Brothers and sisters, we live in that day when we will have the gospel to preach by our precept and example, when we will again speak in tongues and interpret tongues, prophesy and prophecies will be fulfilled, raise the sick by our faith, and the dead by our faith, when angels will minister to us and we will be so filled with the Spirit of God that it will emanate from our bodies and our lives in such a manner that we can be instruments in the hands of God in convincing the world that we are the children of God. This God expects of you and me, the gifts of faith, the gifts of repentance, the gifts of obedience. These are in our grasp. We only have to want them badly enough to seek after them with all our hearts and souls.

Yes, we live in the day when young men shall dream dreams and old men shall see visions, when anything we desire of God we will not have to go to another and ask what is the word of the Lord, for God will reveal it to us. This is the dispensation of the fulness of times when all things are possible. Christ's advent is at our doors. The messenger of the Lord has already commanded you and me, "Go ye out to meet Him. Be ye clean that bear the vessels of the Lord." This is my responsibility. This is your responsibility.

Brothers and sisters, let's lay aside our pettishness, our weaknesses, our backbiting, our criticism, our tendency to expect more of our brothers and sisters than we are willing to give ourselves to the work of God. And let us put our shoulder to the wheel and serve Him with all our hearts, with all our might and with all our strength, that we may glorify His name. This is our mission. God grant that we may live up to it.

*12 January 1975. Sacrament meeting. Place unknown. PLURAL MARRIAGE. NECESSITY OF KEEPING ALL OF GOD'S LAWS.*

It is delightful to find an individual sometimes who has a prerogative and uses it. Sometimes it is rather irritating because there are those of us who have babies at home or sickness, etc., and we plan our schedule quite closely. When we overrun our time, it is irritating. This is particularly true with the women-folks, and being subject to their whims considerably, I not only sympathize with them, but out of sheer determination to save myself, I go along with them.

But I would like to talk to you for a few minutes. Moses was one of the greatest prophets who ever lived. God revealed to him His gospel in such infinite detail that it enabled certain of the servants of God who were with Moses to come into the presence of God and talk with Him face to face. And He sought to bring all Israel up to this position, that they might talk with their God and see Him and receive instructions from Him. But in their weakness they cried to Moses that they were fearful to come into the presence of God, that they might be destroyed and therefore, "You, Moses, you go up and talk to Him, but leave us out of this. We don't want this responsibility." God, in His anger, took Moses and the holy Melchizedek Priesthood from them and gave them a law of carnal commandments which would teach them fundamental principles over generations before they could have the gospel as had been instituted by Adam and Abraham and the patriarchs of old again.

Christ reinstituted the gospel, fulfilled the laws of Moses that told of His coming and that symbolized it, and fulfilled many of those things because they were fulfilled in Him, which were included in the laws of Moses.

In our day, George Teasdale in a conference in 1886 said, "If God's people in this day will not receive His gospel as given to them by their Moses, then God will peradventure take from them that portion of the gospel which will give unto them eternal lives and suffer enough of it to remain upon the earth to keep His promise that the Church would never again be taken from the earth." I wish to draw to your attention that this prediction of George Teasdale was literally fulfilled. He further said, "If Israel in this day should with uplifted hands in conference assembled decide to forfeit and give up the fulness of the gospel as restored by Joseph the Prophet, they will deprive themselves of that portion of the gospel which will give them eternal life." I want to testify to you that I know that this is what we as a people and as a Church did.

In the beginning, the fulness of the gospel was not taught to the Church. It is argued by our enemies that the Prophet Joseph equivocated when he said that the Church did not believe in plural marriage or polygamy or the "spiritual wife" doctrine. I want to emphasize that the Prophet Joseph did not equivocate, he did not dodge issues, he spoke the entire truth. The Church did not believe in celestial marriage, they did not have the principle, it had not been revealed to them. It was a doctrine of the Priesthood, and the Priesthood, independent of the Church, perpetuated it in his time. It was not until the year 1852 that the Church was given an opportunity to know about it as a Church and to have an opportunity to abide by its principles. They didn't vote upon it, they had no opportunity to. They simply were told that if they did not abide this gospel as revealed to the Prophet Joseph Smith, who gave his life and sealed his testimony upon the world, they could not enter into the fulness of God's glory. This was plainly emphasized in Sections 131 and 132 of the Doctrine and Covenants, wherein the Lord says that in order to enter into the highest order of the celestial kingdom of glory, a man must enter into this order of the Priesthood, meaning the new and everlasting covenant of marriage. And that new and everlasting covenant of marriage means that if you don't have the power of God through His Priesthood to seal you up for time and for all eternity and you make a covenant with your wife or wives that is not made by that authority, it is not binding in and after the resurrection, and you won't have your wife or wives after that time.

I agree with the Church in taking this position and in citing in their footnotes to Section 131 that that is what is meant. But it means also much more than that, because Section 132 starts out with the Lord answering the Prophet Joseph Smith's question wherein He said, "Inasmuch as you have asked me wherein I justified my servants ... etc.; wherefore prepare your heart to receive that which I am about to reveal unto you." Anyone to whom this law is revealed who does not receive it shall be damned, the Lord said. Then He explained that the law that was perpetuated in the new and everlasting covenant required a man to take another wife.

Now, the Church says this is not so. It is only referring to one wife sealed in the house of the Lord. Let me draw your attention for a moment to Volume 20 of the Journal of Discourses, to an address made by President Joseph F. Smith wherein he says that many of the Saints believe and teach that when you have gone into the temple and had a wife sealed to you for time and all eternity, that you have entered into the fulness of this law. He said, "I want to protest against this idea, for I know it is false. You may receive a portion of the blessings by abiding by a portion of the law. But you cannot receive a fulness of the blessings by abiding by a portion of the law, any more than you can receive the gift of the Holy Ghost by baptism without the laying on of hands for that gift. This doctrine I believe to be true. And I want to testify in the name of Jesus Christ that it is true."

This being true, then the covenant requires not only the authority to perpetuate the principle and to make it binding for time and eternity, but the ability and the determination on our part to live all the conditions of the law. In 1880, the Lord in speaking to Wilford Woodruff said, "Woe unto that nation or that house or that people which seeks to hinder my people from entering into the patriarchal law of Abraham which leadeth unto celestial glory. They who do this shall not escape the judgment which I have decreed by the mouth of my servant Joseph shall be poured out upon the wicked."

Maybe there are those who are cutting us off from the Church, who are not seeking to destroy it or seeking to destroy us, or seeking to hinder us. But that depends upon our interpretation and how much we have suffered by what is being done. I would like to say that I know, and I want to bear testimony to this congregation and to the world that I know, that the Manifesto was not intended to take the principle of celestial plural marriage from the earth. When Wilford Woodruff signed that document which was drawn up by other people, and God doesn't give revelations that way, he did so to give to the Church that which they sought, because the Church has the right to be ruled by common consent. And he did not want them to longer have to bear the responsibility, 97% of them, for what 3% were doing. But the proof of whether or not this statement is true lies in the actions of the prophets and servants of God, more than in the teachings that go out to the world. And I can testify to you that I know what the actions of the servants of God were in this matter.

My grandfather on my mother's side took three additional wives after the Manifesto, under the direction of the leaders of the Church. My father in the year 1903 on the 15th of July had my own sainted mother sealed to him by apostle Anthony W. Ivins in his own home or mansion in Juarez, Chihuahua, old Mexico. It was done there that the Church might in all respects keep their promise to the government of the U. S. who had disincorporated them and forced them to have a Manifesto. But the Priesthood was in this instance perpetuating that principle. And I also know that no one or two or three or four ordinances of this kind were performed, but hundreds of them were performed by Anthony W. Ivins, George Teasdale, Brigham Young, Jr. and others of the Church that were set apart to keep that principle alive.

These things it is my solemn testimony as a servant of God, to testify to. I want to testify that John Taylor did make arrangements under the direction of the Lord Jesus Christ and the Prophet Joseph Smith to perpetuate this principle. And one of the things that was vitally, essentially necessary was the perpetuation of that authority to do so, and that authority is upon the earth. And there are many who think that they can by-pass it and diversify it and water it down and change it to their liking. But they cannot, for God will not tolerate it. And those marriages that are not performed by the authority that He has perpetuated upon the earth, are an abomination in the sight of God. We are deceiving ourselves when we follow the course that is being followed by many so-called fundamentalists, that the authority is not upon the earth and all we need to do is to get some man that will do it for us, whether he received that authority from God or not. And if we can't find such a man, and this is being



taught, then God will excuse us in making a covenant with a woman we want to enter into our family, without that authority. This is being widely taught in certain areas. I want to protest against it; it is not of God, and I feel sorry for those people who think they can side-step this issue.

I pray God will give us strength and courage to walk up to the light of our duty, to keep every commandment of God, to exemplify holy principles, to uphold and sustain everything that is virtuous, lovely, good report and praiseworthy, and that we will have the Spirit of God enlighten our minds, heal our bodies and make true Saints of us, because that is the kind of people He wants us to be.

*16 January 1975. Relief Society meeting. Pinesdale, Montana. RESTORED PRINCIPLES OF GOSPEL NECESSARY TO SALVATION. IMPORTANT TO SPREAD THE LIGHT OF THE GOSPEL. CULTIVATE PURE LOVE OF CHRIST.*

I have a tremendous responsibility toward God as it relates to my personal responsibilities in magnifying my duties to the people, and particularly as it relates to my responsibilities to my brothers and sisters in trying to guide them in paths of truth and righteousness. I can do this best by a perfect example, and sometimes explanations are in order.

When I sat through a 2 1/2 hour session yesterday evening with some people who asked me questions and I answered them, they wanted to know among other things why I was giving them an opportunity to question me thus and have it put out over television. I told them that I was doing it for no personal reason, because as far as I was personally concerned I could only be hurt by it, that I was doing it because I had a responsibility toward God which I felt He was giving me an opportunity to fulfill, and that I wanted to bear witness to all who heard me of the fact that we have an ever-loving Heavenly Father who gave His Only Begotten Son to atone for sins, that if we would forsake our sins and believe on Him, we could have a resurrection. He sent the Prophet Joseph Smith in the meridian of time, or rather the dispensation of the fulness of times, in order that He might restore all things, that Joseph the Prophet sealed his testimony with his blood, that there was no principle of Gospel that he restored that was not necessary to our salvation. Christ when He was upon the earth said if ye break one of these the least of my commandments and teach others so to do, it is better that a millstone were tied about your neck and you were drowned in the depths of the sea. If this was true in Christ's time, it is true in the Prophet Joseph's time.

There were doctrines of the gospel that had been taught by the Church, that had been taught by the Priesthood, that the U.S. government had violated their constitutional rights and disincorporated the Church and made them a non-entity, and then told them that they could get back into the good graces of the government and become an entity again only upon the conditions of giving up a principle, which Lorenzo Snow had said they had been taught all their lives was essential to their salvation in the fullest degree of glory and that they had laid this principle aside in order to be at peace with the government and their fellow citizens.

Now, they could lay this aside as a Church, but individually they were under the responsibility of living that law or of forfeiting the blessings. This was evident in President Joseph F. Smith's declaration before the Reed Smoot Investigating Committee, when he acknowledged before that Committee that he had violated the law of the land and the rule of the Church in continuing to live that principle contrary to the covenant which the Church had made. But this in no way involved the Church. He had done it on his own responsibility and was willing to suffer the consequences. The reason he was, was because he would rather take the consequences of violating the law of the land and the rule of the Church than the consequences of breaking his covenants with his wives who had been given to him for time and all eternity. He said it is proper if a Catholic or a sectarian commits murder or adultery or violates the laws of the land in any respect, that he be personally punished for the violation of his own, his infraction of the law. But it is not proper if he is a Catholic or a sectarian or a Mormon that the church to which he belongs should be punished for what he did, and this is true in my case.

I am bringing these things to your attention tonight, my dear ones, because a number of people up here on the ranch, at my request and with my permission, put themselves in jeopardy as I have done. I do not ask you to do what I will not do. But the reason I have asked you to do it, and the reason I have done it, is not that you should receive praise, but that God will be glorified in our loving the gospel so much that we would lay our lives and our liberties on the altar in order to bear witness of His truths.

We don't know how they are going to treat this trust. They might violate it and do us more harm than good. We must run that risk when these opportunities avail themselves. I was reading a little account of a mission made by Helaman Pratt and other missionaries down into old Mexico to the Yucci Indians, where every member of that party laid their lives on the altar to bear witness to the Indians that the Book of Mormon and the story of their people and the salvation that was in store for them, if they would read, it was true. They nearly lost their lives. The mission was a total failure. But the effort was absolutely necessary, because if they had not done it they could not stand justified before God for having done what God required of them, to bear witness wherever they could.

The mission that we fulfill to the world as a Church and as a people in sending missionaries into the world year after year takes a lifetime sometimes. I read of one seventy spending 31, almost 32 years of his life in the mission

field preaching the gospel, away from his family. That's quite a little bit of time. Why should he do it? What a waste of time. Most of the people who heard his voice paid no attention to him. It was a responsibility he owed to God in order to assure his salvation. It was so great that his time was not lost and he justified himself in the eyes of God. The Lord has said that if ye shall labor all your life and bring but one soul unto me, how great shall be your reward in heaven. And how much greater shall be your reward if you bring many souls unto me, for ye shall rejoice with them in the mansions above.

The reason I am presenting this to you tonight is to carefully lay a groundwork for some things I am going to say to you that you might feel as wives or as members of this community that I'm kind of stepping into personal or sacred ground. But a wife's life should be an open book to her husband. If she has committed any sins that stand between her and the Lord and therefore between her and him, he should know what they are. Because if he doesn't know what they are, he will never be able to forgive her. He will never love her as much as he can love her when he finds that she can put implicit trust in him. Men who have committed grievous sins as Alma did in the Book of Mormon, did not lose their salvation by finally coming to a realization that they had committed these sins and acknowledge them before their brethren and God. When they came to a knowledge of what they did and they did acknowledge it, they forsook their sins as Alma did and received the forgiveness of God, and, as in Alma's case, he was translated. So God does forgive us our sins. That's what the ordinances of the gospel are for.

Now we are going on to some touchy ground. And I am going to take a little of your time to go over it, because I am making a plea to you sisters for understanding, that you may support your husbands with every fiber of your being. They're human, they make mistakes. But they, with you, are here because they are trying in every way they can to give themselves to God and to His service. They do make mistakes and sometimes some mighty serious ones. But if they are doing the best they can, we have the wonderful opportunity and responsibility to trust them, to forgive them and to help them and, if necessary, to make atonement, and if not necessary, to give them our strength.

I bring these things up because you and I are living in a time and under circumstances and in conditions where we will have every opportunity to display all our talent, because the gospel of Jesus Christ was made to make that possible. Every bit of talent Almighty God has given us He gives us an opportunity to display to the glory of His name and the salvation of our brothers and sisters. But in the doing so, He has given us the groundwork to show all our weaknesses, because the principles that we are trying to live bring them out on the surface. Everybody sees them, and like the little old Primer of the first grade says, "You see this load on the man's back, how big it is? Well, everybody sees it because he is carrying it on his back. But he can't see it because it is on his back." That's the way our sins are. Everybody sees them because we carry them where they are visible to others. But we may not see them at all because they are on our back. We have become accustomed to

them. This is true in our lives. We see other people's weaknesses, we see the weaknesses of our husbands, our sister-wives, and we lose the Spirit of God by dwelling upon them. And we forget temporarily, at least when we are criticizing them, that they, too, see ours. Oh how we hope they are not doing what we are doing in talking about them behind their back!

It's funny the kind of mistakes we can make. A man may be a man of God, he may be doing the very best he knows how, yet circumstances arise that put him in a position that make him appear to be a betrayer, a liar, misrepresenting himself, a hypocrite. I am going to talk about that for just a minute, because I'm all these things to a lot of people. President Parker of Los Angeles Stake thinks I'm all of these things. He has said them to many people. Bishop Wyatt of Logan, Cache Valley, thinks I am all of these things. He has said them to many people. I could name at least a dozen prominent men who think Brother Allred is a liar, a hypocrite, a deceiver, a lawbreaker. Oh I can't go into all of the things because my mind hasn't covered those kinds of things recently. But their minds cover them as they apply to me, and I'm going to tell you why.

In the days of John Taylor when the raid was made upon the Latter-day Saints, and every man's life and family and finances and security were in danger, a lot of things were done using the law as protection of the Saints where the law was being used in every way possible to disfranchise them and imprison them and to break their families apart and to destroy them. One of the things that was quite frequently done was that when a man was caught and had two or three wives, they brought him before the court and tried him. They broke the constitution by letting his wife or forcing his wife to testify against him, contrary to constitutional provision, and then sending him to jail because she admitted it was SO. Even though it was not a legal contract, if the law had anything to do with it, they still sent him to jail. It was a religious contract and again they violated the law, because the law of the land had nothing to say about it. The marriage was not a legal contract and therefore the law could not regard this as a violation of law. Nevertheless, thousands of our brethren went to jail on this premise.

John Taylor said, "There are some areas where we can beat this. When we know it's coming up, a man's going to get arrested, they've got the information on him, they've had neighbors testify against him, we'll take some of these sweet women and we'll marry them legally to somebody who doesn't have a wife." And it was done. "These women are married to somebody else. What are you going to do about it?" Oh, did that create a fury! Did that create a fury in the minds of the people, in the minds of the judges. The Mormons were the dirtiest, stinkiest, rottenest hypocrites that ever lived. They did this thing, and there's nothing worse than that. Well, Brother Musser did it too. Brother Rulon has done it too. He is all those things in the eyes of some people. And there have been at least a dozen cases that have been brought right into the courts, and they can't do a thing with them because they are married to somebody else. They've got a legal contract, so what can they do about it? Boy, do they fume!

So it depends on how you look at it as to who is a crook, who is the hypocrite, who is the liar, the deceiver. Lots of times when we see our brethren doing things and we don't quite understand why, maybe their reasons for doing it are better than our reasons for criticizing them. Let's think of these things. Cultivate the Spirit of God and forgiveness. Let us as sisters uphold and sustain our husbands everywhere we can. I am going to make a promise to you. If you will do this even when you can't understand, if you will trust your husbands and you will pray for them, I promise you that in every instance it will turn out all right. And if they have violated their confidences, if they have mistreated you, take a little time out as I have done and find out if maybe somewhere along the line, you have done something that wasn't quite pleasing to God too. And say, "The Lord says in His prayer, 'Forgive us our debts as we forgive our debtors.' I am going to forgive my husband or my brothers because I need God's forgiveness." If we cultivate this spirit and love in our hearts for our husbands and our brothers, if we will throw the cloak of charity not over their imagined sins but over their sins and forgive them, God will bless you a hundredfold.

We have preached the gospel all our lives, and most of the time it falls on deaf ears. Christ gave His life on the cross for a world that doesn't even believe in Him. It's time we learned that many things that we do may not seem profitable financially, physically or insofar as the present day view is concerned, spiritually, which are the most profitable things in the world if we could understand them as God understands them.

Above all, let us cultivate that pure love of Christ which sends its benevolence upon the just and the unjust. And let it radiate in our lives so that even when we know we are wrong, or we know our husband or brother or sister-wife is wrong, we have that greatest above all gifts, the love of Christ which forgives and loves in spite of it. If we do this, we cannot be hurt by what others do to us. Most of the hurts that we engender in our lives when others injure us are not by what they did, but how we respond, how we took it. It burns and burns and burns and destroys in our heart. We can never benefit ourselves by a spirit of vengeance or unforgiveness, because it will always hurt us 70 times more than it hurts the man or the woman who wronged us, if we can't forgive.

Now, this is my message to you. I love you. I stand before you as a man who in the eyes of the world is nothing but a fool, who in his own eyes as God looks upon him, acknowledges that he is less than the dust of the earth, because no matter how hard he tries he still makes mistakes; but who loves God so much that he wants constantly to have his life and his time and his talents on the altar for God's sake and for the sake of his brethren and sisters.

I leave you with these words in the name of the Lord, Amen.

*17 January 1975. Pinesdale, Montana. OFFICES OF HIGH PRIEST AND SEVENTY. PREACHING TO THE WORLD. WITHOUT PURSE OR SCRIP. STUDY LANGUAGES. TEMPLE WORK. (excerpts)*

Q: ... and no more denoting of it, but in Section 77 referred to as high priest. My understanding was that the 70's would take part in that, too, and I wonder if you could cast some light on that for my understanding.

RCA: I cannot comprehend this by any other premise than that the term "high priest" symbolizes the fulness of Priesthood. You could just as rightfully state it "apostle". But in the text the desire has been to emphasize the fulness of priesthood that they represent in doing this. A high priest in the eyes of the world is a man who is the highest priest of the highest office that can be held. In the eyes of the Priesthood a seventy would indicate apostleship. For some reason or other, Joseph and also John the Revelator hesitate to bring the subject up for argument, because it always has been so. There is no question but that the seventies will play an important part in it.

The Prophet Joseph in speaking upon this subject said that the man who holds the apostleship-and he was speaking of those who were seventies-need not be ordained high priests before they were ordained to the Quorum of Twelve, because there is no higher office, said he, than the apostleship. So we come to a position here where we get a representation of the highest office in the Priesthood, and again the discussion arises, "Well what is the highest office in the Priesthood?" In the eyes of the world-the eyes of carnal man-the high priest is. But in the eyes of the Priesthood where we know what Priesthood is, the apostleship is. So who's going to argue the point?

When the high priest is at home, he presides, absolutely. When the seventy is in his mission preaching the gospel, he presides absolutely. He is the kind of man who is going out preaching the gospel and the seventies are very definitely involved, particularly so.

COMMENT: I notice in this book that the first seven presidents of the Quorum of Seventy, two or three of them in 1837 were put back into the high priest's position.

RCA: And removed from the seventies. The instruction of the Prophet was, "Let the presiding officers in the high priest's quorum be chosen from the quorum of seventies, not from the high priests." In our day we have from necessity chosen a few men from out of the high priests quorum to function as seventies until we can get more men to function. The moment that we can get ample men to function and the high priests can have places where their diligence can be rewarded, they will be put back in their high priests' quorum.

Q: You said the high priests will be put back in the high priests' quorum?

RCA: Yes. They are high priests that have been taken from the high priests' quorum and been put into the seventies' quorum to function temporarily. That thing was done in the Prophet's day too.

We have two or three brethren who are very capable teachers of the gospel, and we've got two or three more who are very capable, and they are in the high priests' quorum. Our need for them has been so great that we have taken them from the high priests' quorum and put them in the seventies' quorum to function on a temporary basis until the high priest quorum can come into their proper position in a situation where we ought not to be organized. This is one of the most difficult positions the Lord could put us in, because we are members of the Church of Jesus Christ of Latter-day Saints. We have been instructed not to organize, that is, to set up another church, etc. So we are functioning within the spiritual confines of the Church but we are definitely outside of its legal organization. So in order to do this we have had to make considerable adjustment in a way where we can serve the most effectively. When that comes there is no question that man like myself or others we can name who are capable teachers of the gospel and have been taken out of the high priest quorum because they have nothing to do unless they are acting under the direction of the seventies, and they ought to have a right to act on their own volition under the direction of the apostles, because that's what their position is. They are apostles. So we put them in that position until such time as they can magnify their responsibilities otherwise.

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RCA: Joseph Smith spoke in tongues in the Adamic language very fluently at will, whenever he desired to do so. He would address the Saints in the Adamic tongue. We have one instance where Brigham Young spoke in tongues and Joseph got up and translated and then spoke in tongues in the Adamic tongue with considerable ease and fluency.

In answer to your question, the responsibility of the apostles and seventies who are the missionaries to the world, speaking of their offices selectively, is to bind up the law and testimony against all of the wicked in order that the final warning may be carried to them before the final judgment is executed. And it cannot be done except they speak in their own language and in their own tongue so that they can understand and there can be no equivocation in their minds and no justification to say, "We have not been warned." This requires sufficient endowment with the seventies and the apostles, the missionaries, whatever their calling may be in preaching the gospel, to be able to have enough of the Spirit of God to speak in any tongue where they must be understood.

The apostles at Jerusalem spoke to the multitude at Jerusalem where they had been gathered out of every nation to come to Jerusalem at this time. And every man understood them in their own tongue. This did not necessarily require a great gift of the apostles, but more particularly an outpouring of the Spirit of God with such power that every man could understand it in his own tongue. It rested upon the multitude as well as upon the apostles. This situation must again prevail. If the wicked are so wicked they cannot understand the

language, then the apostles must be so righteous that they can speak in their own tongue. And the warning will not be effective in God's judgment or just, until that warning has been effective, and it cannot be effective under the present circumstances. It requires a setting in order of our lives, a setting in order in the Church, a setting in order in the offices of the Priesthood and a going forth with power to do this. Joseph the Prophet makes that very emphatic. We have slipped so far that--the question was asked in the last seventies' meeting, "Why is it that we do not speak in tongues and have interpretation of tongues. Brother Rulon, have you heard the speaking of tongues in your life and the interpretation of tongues?" And the answer in general was, "No, we are not acquainted with this anymore." Well why aren't we? Because though we are where we are in the representation of the fulness of the gospel, we still do not have sufficient of the Spirit of God through total repentance and the application of our lives to the work of God to fulfill this mission as effectively as God expects us to do. And as we gain this power through the keeping of the commandments of God and drawing near to Him in our prayers, we will be able to have that gift abundantly bestowed upon us. And it is necessary in order to fulfill our mission to the world.

If God's judgment were to come upon the world today, the majority of the world could properly say, "We object to total destruction and waiting for a thousand years before we have another chance. We never even heard the message. And if you did you didn't even bind it up by washing your feet off against me. You didn't warn me that this was my final judgment coming for the last time." God is not the kind of God who is going to do that. He can't work with anybody but us mortals. He will speak through lightning and thunder and earthquake and the waves of the sea leaping beyond their bounds, and elements raging against the inhabitants of the earth because of the wickedness upon the face of the earth. But that cannot be His total warning. It must be "through the mouth of my servants whom I have called." And we have got to be His servants.

That is one of the reasons that I felt justified, at whatever the cost might be or whatever the misunderstanding would be, in selecting one of the members of my family up here so that someone couldn't say, "Well, Brother Rulon put that burden on somebody else," to have this come out through television, to stand up for these principles and personally represent them. That is the reason that over the protests of my brethren and even against my own feelings because I feared I would be misunderstood, that I wanted to represent myself rather than God's work, that I said, "No, I will come out on TV, I will personally speak and bear this witness." We spent about 2 1/2 or 3 hours doing this Wednesday night. There is only one thing that made me unhappy, and that is that I didn't get a chance to say all the things I wanted to say! But I did the best I could.

So the time must come when this principle in our lives will be effective. That gospel which does not require the sacrifice of all earthly things for the excellency of the Lord Jesus has not power to exalt men in the highest degree of the celestial glory. And we will literally get to the time when we will again



and again place our future and our lives on the altar in order to establish these principles. And until we can literally do that in every aspect of our lives, we are not qualified. It's that simple, brethren.

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RCA: ... bear your testimonies to the world effectively as God has commanded unless you travel without purse or scrip. No matter what the Church may say about it.

Q: How many years is it going to take before we do that again?

RCA: Well, I won't say how many years because that rests in the hands of Almighty God. But we are trying to qualify ourselves so that when the Lord says now is the time, He will have somebody to work with. That's our responsibility now, and perhaps it will take just as many years as it takes you and me to get ready to do it.

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RCA: ... article in the Ensign where one of the leaders of the Church, I wish I could remember his name, presents an article on the gift of tongues. He said among the L.D.S. who preach the gospel in the world in practically every nation upon the face of the earth, where the missionaries have been gathered together they found more people who could speak more languages effectively among them than among any other people. Among the Maoris and among the various nations of the earth, when the elders of Israel gathered to discuss with these particular people who had more people, who were not of their blood, who spoke their language in their midst than in any other place upon the face of the earth. And that is true.

And why is it the truth? Because through their diligence and their prayers and their faith and their preaching they have learned those languages perfectly. They spoke it better than the natives did. How did they do it? By giving their service to God and preaching the gospel. We must get to a point where we can master as many languages as possible. It's a part of our training. We may be like Brother Joseph and may not get as qualified in our lifetime as we would like to, but we should be about it. If you just speak English, it gives you the key to other Germanic languages. If you just speak Spanish or French, it gives you a key to the Latin languages. You can learn to speak good Spanish and it's only one small step to learning to speak good Italian. Let us do what we can to get the Spirit of God in our lives and then devote some time to the studying of languages.

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RCA: Only at this time will we be free of the blood and sins of this generation. Only until then. We cannot be totally free. We may be individually free of it in that we are magnifying our responsibilities under the restricted

conditions as far as we can. But as a Church and as a people we must bear this responsibility. The condemnation of the world upon the Church in our day as predicted, is going to be collectively because we did not clean our skirts of the blood of the wicked generation, because we were partakers of the sins. We did not come out of the midst of her in the sense that we forsook her sins, and we were not prepared to bear proper warning to Babylon.

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It might be that you will have that opportunity. I hope that some of you brethren can break the record of 31 years of total missionary service.

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I pray God that He will enable us to get out from under the great financial burdens that are ours by prospering us financially to the extent that our people will increasingly have more time to devote to the work of God. And that will definitely be so if we are living the united order properly.

Strenuous efforts are being made, at great cost to the individuals concerned, to get ourselves into a position so that we can get out from under our debts and obligations. In the meantime we have assumed additional debts and obligations that have to be met. So we must have a few good men in the world—we've got a few good, selected men who are going to devote their time almost exclusively to helping us in financial matters. And then that will give others the opportunity to get out from the load of this extreme indebtedness so that we can at a later date, in perhaps two or three years, devote our time to let our light shine in a more effective manner. But this is going to require also an intervention at the hands of God in our behalf, because we are not authorized yet, partly because we are not prepared, partly because the time is not fully here, to do the mission that God will yet have us do as members of the Kingdom of God and representatives of the Priesthood of the Church. That time is at hand.

There have been a number of times, brethren, when the authorities of the Church have sat in conclave as we are meeting this morning and said, "What are we going to do with these faithful polygamists who are living their religion to the best of their ability. They should be invited into the Church, they should receive their endowments, they should be encouraged to do their genealogical work." "Why," and this statement has been made, "they are doing their genealogical work better per capita than any of the members of the Church. We have more polygamists come to the meetings up in the library doing genealogy work than anybody else. Why shouldn't they be members of the Church?" "Well, couldn't we secretly take them in and give them these blessings?" "Yes, we could, but they can't hold their peace. It will not be long until we have the burden in the Church and upon the Church. We cannot afford this for the Church's sake." And that's where we are standing, brethren. Now, a change has got to take place, either in the Church or in us, or perhaps

in both, or an intervention at God's hands in sufficient power to obviate this difficulty, because it is a difficulty. This situation has got to be changed. It is going to take some intervention at the hands of God to do it. Joseph made the promise to us that the day would come if we were faithful and magnified our Priesthood that we would go into the temple and receive all our blessings, and nothing could stop us. That, I think, is going to take some intervention from beyond the veil. I don't think we can do it by ourselves.

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I have repeatedly told my brethren that you must never, never teach the fulness of the gospel to a woman without her husband's consent or knowledge. You should never meet with her and teach her privately or away from her husband. You are on his ground, you are on holy ground that is his ground, and God will hold you accountable for it.

*18 January 1975. Pinesdale, Montana. WICKEDNESS OF THE WORLD. GOD SPEAKS THROUGH LIGHTNING, THUNDER, EARTHQUAKES. WALK IN RIGHTEOUSNESS.*

Having experienced and been in the midst of a couple of good-sized earthquakes and hearing the moanings of the earth and witnessing the waves that pass through the earth when these big shakers come along, and seeing men who never said a word of prayer before in their lives out in the middle of the street and asking God's forgiveness, I would say we will often times, if our eyes are open and our ears alert to what is going on, witness the moanings and groanings of the earth because of the wickedness upon her face. And the wickedness upon the face of the earth is the wickedness of men, of the human race. The world spoken of is not the sphere but the people upon it.

Since this has been brought up, I don't think it remiss to tell you something that happened within the last ten days in Salt Lake City. At about 11:00 in the morning, a great storm came over Salt Lake City and the entire valley. It seemed to move in from the southeast. It got so dark and so black that the whole area was as if it were in fog. Then black clouds came into this fog, and they whirled and swirled in a manner that was almost indescribable. You see pictures in the Ten Commandments where the fog crept in and there was fire and light in it—that was exactly duplicated in the natural phenomena. Patients who were in my office, some of them were almost hysterical. They said they never saw anything like that before, the flames that moved along with the

black, swirling clouds that crept right along the ground. Then just as it seemed to get into the center of the valley, great thunder and lightning-in the wintertime-just cracked the heavens, it sounded like. The buildings seemed like they would shake with the thunder and the lightning. It lasted for about 15 or 20 minutes.

I couldn't help but be reminded of the Doctrine and Covenants where the Lord said He would speak to this wicked and perverse generation with the words of lightning and the voice of thunder and with earthquakes and the waves of the sea leaping beyond their bounds, and that this would increase until they had repented or had been swept off from the face of the earth.

I want to bear witness to you brethren today that the wickedness of the world is today as it was in the days of Sodom and Gomorrah. It is more wicked in many respects than it was then, and the judgments of God are at our doors. And we will be preserved from these things by not being of the world, by standing in holy places and being righteous.

Some of the leaders of the Church are taking this position: that the judgments that are coming upon Salt Lake Valley is the return of the great winds that are knocking buildings down and turning over trailers on the road, or are the result of the wickedness in the city. It came over the radio a short time ago that this was because of the polygamists. I want to assure you, brethren, the Lord says we should be anxiously engaged in a good cause of our own free will and bring to pass much righteousness. For he that is commanded in all things is a slothful and an unwise servant. God will never be unmindful of your efforts to serve Him and keep His commandments of your own volition. The only thing is to be sure that you are walking in obedience to His commandments and that your ways are righteous. I want to assure you that the judgments are coming upon Salt Lake Valley because of the polygamists because there is a little nucleus there that makes it possible to bring the judgments upon them without bothering the polygamists too much!

*19 January 1975. Pinesdale, Montana. TRIALS SANCTIFY LIVES. SAINTS SHOULD PREPARE LIVES.*

All of the powers of darkness are increasingly going to be arrayed against the Saints of God. I have told you for a long time that though we have a time of peace now, God requires that His Saints pass through troubles and tribulations in order to sanctify them. And all of the troubles we have will help us to sanctify ourselves and hasten our preparation. Without them, in times of peace and without persecution, we can't get ready in time. So God is going to take the wicked things of the world to whip us into shape. And if we will sanctify our lives, we can do it in the time allotted. We should bear all of our afflictions with rejoicing that we are counted worthy to endure them for Christ's sake. And we should bear all of the threats upon our lives without

worry. We are in God's hands. No man's life that is engaged in this work, or no woman's or no child's, will be taken without God's notice and intervention unless it will be to God's glory. If my life should be taken tomorrow, it will be because God willed it. And I trust implicitly in His protecting care.

The Savior said to His disciples, "Not one of you by thought can lengthen out your day one moment nor add one hair to your head." The servants of God are in the hands of God. This doesn't mean that we should act foolishly. But what we do do for our protection, what steps we do take, should be common sense steps, not with fear but with good management and good direction. We have brothers and sisters who can help us do these things.

It isn't going to be long before the things that are taking place now will get so that the Church will inevitably be involved in the same things that we are involved in, because it can't be otherwise. It is all the gospel, and if they remain faithful enough to be numbered among the Saints of God and not among the Protestants or Catholics, they are going to be fought against by the entire world. They can't escape it. And when these things come, it will hasten the coming of the Lord. We are going to have Saints perfected not only by the living of the gospel but by the persecutions that are inevitable with it. We should not fear these things. We should rejoice and be exceedingly glad that we are counted worthy to endure some small things for the gospel of Christ.

I was cast into prison for a one to five year term. I got out long before that time for good behavior, which was a miracle, but I look back upon that time as one of the most blessed times of my life. I rejoice that I was counted worthy to endure that small measure of punishment for the gospel's sake.

*19 January 1975. Pinesdale, Montana. LAW OF MOSES. (excerpts)*

... But much of the ritual, etc., was not. Take the law of circumcision. It antedated the law of Moses, and yet God said that it was the mark upon the flesh which He would put in the heart of the people in the last days and not upon the flesh. Christ Himself came and stated out of His lips, not the apostles', "in me is the law of circumcision fulfilled." So those things which were a type of Christ's coming which had not been formerly administered by the law of sacrifice and other things prior to Moses' time, were a part of the gospel. But much of the ritual and many of the laws of Moses were not part of the gospel at all. They were to occupy the time of the children of Israel so that they would think upon their God because their hearts were so far from Him. They were to bring them back to God. The law of Moses was not a part of the gospel. It was added to it to bring them up unto Christ. The Ten

Commandments were not the law of Moses. They were a reiteration of all those necessary laws prerequisite to an understanding of and living of the gospel. The Prophet Joseph Smith said that all those things which had previously existed as the law of God unto the children of Israel that were incorporated in the law of Moses, were a part of the gospel. But the law of Moses in its package was something that was given to them instead of the gospel. He said, "And I strove to bring them up into my rest, which rest is the fulness of my glory. But they would not. Wherefore, in my wrath I took Moses and the holy Melchizedek Priesthood from them and suffered them to abide a law of carnal commandments which could not bring them into rest, which rest is the fulness of my glory."

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Joseph said there were eternal laws incorporated with the law of Moses which are eternal in their nature, including the law of sacrifice. As the children of Israel in the time of Moses offered sacrifice in the likeness of the coming of Christ, so when the fulness of the Melchizedek Priesthood is upon the earth in the last days the sons of Levi shall offer up a sacrifice acceptable to the Lord. Why will they do this? Is it not as fitting that they shall offer a sacrifice in the remembrance of His atonement as they should have done to offer a sacrifice as a remembrance that it would come in times to come? So we have in the law of Moses which was added to the gospel a ritual which turned the hearts of the children of Israel more to God, in their wickedness. But the majority of the law of Moses as it stood, including the law of sacrifice, was eternal in its nature, because it was a part of God's eternal law of existence. It had to be applicable.

Adam was commanded to offer sacrifices, and that law is eternal in its nature. The first sacrifice was to draw their minds to the coming of Christ in the meridian of time to atone for the sins of the world. And the last sacrifices shall be to admit to the world that we have sinned against God, we took the life of our Savior, we are in sackcloth and ashes, we offer this sacrifice to God, asking His forgiveness. That will be what it literally does, and the prophets say, "All Israel shall lament because they took the life of their Lord." Sacrifices then shall be offered to remind them of what they did. The early sacrifices were to remind them of that which was to come. But the ordinance is eternal in its nature. It runs down through the worlds, and it brings you to the first and the great and the most wonderful of all teachings of the gospel-that Christ gave His life as a sacrifice.

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We do not have the Kingdom of God in operation today, because the kingdoms of the devil are so prevalent upon the land and the weaknesses of the Saints are so evident that God could not establish it in its power at that time. In the days of Brigham Young, it was as a mustard seed. Yet in the days of John Taylor, it got to be a tremendous thing, the Kingdom of God and its

organization. But with the Manifesto it died as a whimper again as far as the administration of this law was concerned. The power of the Kingdom of God is in the Priesthood itself. Whether in organized, functioning state or not, the Priesthood is the Kingdom of God. And the Church is the Kingdom of God insofar as it administers the law of God.

But the time is at hand, brethren, when the Kingdom of God will come forth in power and the Priesthood will rule it. But when it does rule, it's going to rule upon the ruin of the kingdoms of the devil.

When God sets things in order through the One Mighty and Strong, you will find that there are tens of thousands of faithful, wonderful people upon whom the light of this responsibility will dawn, and a nation of people will be born in a day, as it were, figuratively speaking.

*26 January 1975. Sacrament Meeting. Salt Lake City, Utah. BLESSINGS PREDICATED UPON OBEDIENCE TO THE LAW. PLURAL MARRIAGE. GOD'S LAWS. PRINCIPLES OF THE GOSPEL NEVER CHANGE. TRUTH IS ETERNAL.*

I'm going to take the liberty this afternoon, brothers and sisters, to talk to you for a few minutes. I pray that the Spirit of God may attend me and that I may speak loud enough, so in spite of the lack of a speaker, you may hear me.

I feel impressed by the Spirit of God to say that I, like Job of old, wish that my words might be written with an iron pen and engraved on the rocks forever. For I know that my Redeemer liveth and that He shall stand upon the earth in the last days, and that with mine eyes shall I behold Him and not with the eyes of another.

I am sure that as Latter-day Saints we all have this testimony spoken of my Job. That is why we are here. We believe in the Lord Jesus Christ, that we have an all-knowing, eternal Father who gave His Only Begotten Son to redeem us from the fall, that in these last days He sent the Prophet Joseph Smith as an angel, flying through the midst of heaven to restore the everlasting gospel in its fulness, never to be taken from the earth again. And as is recorded in 'the Doctrine and Covenants, this dispensation will be judged by the things he revealed, and either blessed or condemned thereby.

We know that the gospel is true. That testimony burns in our hearts. We know that there is not a single principle or ordinance of that gospel that does not have a blessing predicated upon obedience to it. We know that faith in the Lord Jesus Christ is essential, that repentance from our dead works is necessary, that baptism by immersion for the remission of sins is the gateway to celestial glory, that when our sins are forgiven us the Holy Ghost may abide

in us through the laying on of hands, and that if we will keep our life pure and holy, it will abide in us forever, bearing witness to the truth of all things and guarding us from error. We know that every law, rite and ordinance of the holy temple is necessary. There are many of us who have never had the privilege of going to the house of the Lord because we have been excluded therefrom, because we believe too much of the gospel.

That is a little singular. It was the Lord who said through the Prophet Wilford Woodruff, "Woe unto that nation or that house or that people who seeks to hinder my people from living the patriarchal law of Abraham which leadeth unto celestial glory. They shall not escape the judgments which I have decreed through the mouth of my servant Joseph should overtake the wicked." Later in the Gardo House when this revelation from which this quotation is taken was read to the presiding authorities of the Church, this same man testified that the law of celestial plural marriage was as essential to this dispensation as baptism for the dead. Eliza R. Snow said, "There is not one single principle of the gospel that is not worth more than our mortal lives." God Himself said through President John Taylor, "I have not revoked this law, nor will I. Have I not said that if men would enter into my glory they must do the works of Abraham? And have I not borne with you these many years because of your weaknesses and because of the perilous times? I cannot revoke this law, for it is everlasting. And those who would enter into my glory must and shall abide the conditions thereof." Now, we didn't say this, John Taylor didn't say it alone, Wilford Woodruff did not say it except moved upon by Almighty God. We know that it is true. Parley P. Pratt, when a member of the legislative body of the Territory of Utah, said, "The legislature of this country has decreed that we must give up our belief and practice in the fulness of the gospel, that we must forfeit a principle of marriage that we have been taught all of our lives is necessary to our salvation. They want us to write 'illegitimate' over the doors of our homes and call our children bastards. This we will not do. This principle, if it can be forfeited because of pressure would rob us of our integrity in the eyes of the nations and we would no longer be acceptable to God. If this principle is not true and necessary and can be abandoned, so can other principles of the gospel, until we have abandoned every iota of our religion. If it is not true and necessary to our salvation, I would not give a fig for all of Mormonism!"

We have reached a point in our lives as a body of people where we have concluded that we live, as S. Dilworth Young said, by modern revelation. If Joseph Smith received a revelation from God, it is binding upon the people while he lived. But if Brigham Young said differently, then it's different; it is no longer binding. And if John Taylor says it's going to be done differently, then what Brigham Young said is no longer binding. And if Wilford Woodruff says differently, then what John Taylor and Brigham Young and Joseph Smith said is no longer binding. If President Spencer W. Kimball says differently, then what all the other prophets said is no longer binding and what they say presently, goes.



Now, if this is true, and it is taught as truth-this address was delivered at the B.Y.U. Fireside where thousands were in attendance-then the gospel changes with every president. And if it doesn't, it can. If what Brigham Young and Joseph Smith and John Taylor said is not binding upon us and was only that portion of the gospel or that interpretation of the gospel which is binding upon us in our present president's term, then it certainly is a gospel that is not God's gospel. And I have the word of God for it. For He says, "I am an unchangeable God, and my word is unchangeable, and it varieth not in the least degree." Now, I believe that. Joseph Smith said that God set the principles and the ordinances of the gospel to be unchangeable and unvariable from the beginning of the earth until the ends thereof. This I believe.

I, with Christ, would rather be crucified than to change my belief in the gospel with each succeeding generation in order to satisfy the behests of men. Of course we know that God gives His words to the children of men, and they are sometimes hindered from keeping His commandments, by death or by their enemies or in some other ways. And they will not be held accountable if they didn't keep His commandments when they were forced so they couldn't, or placed in positions so that they could not comply, or they were commanded to build a house and were at Far West and could not build it. The revelations of God as pertaining to the building of houses, as pertaining to the killing of Laban, as pertaining to the coin in the mouth of a fish brought to the Savior by one of His disciples and with which he was told to pay the taxes, all of these variable things are not unchanging ordinances or organization or principles. We don't have to march around Jericho seven times and blow our trumpets in each generation. That's logical. But the ordinances of the gospel do not change, they cannot change. We will never see the time when you can get into celestial glory and change the principle of faith in the Lord, or of repentance, or the gift of the Holy Ghost without the laying on of hands by one who has authority. I don't care what president of the Church might declare it otherwise.

Now, as President Joseph F. Smith said, it is a glorious blessing to go into the house of the Lord "and have a wife sealed to us for time and all eternity. Blessed is the man who can participate in such ordinances worthily. But this is the beginning of the law, not the whole of it. Some of us have believed that we can obtain a fulness of the blessings by obeying a portion of the law. I want to protest against this idea, for I know it is false. You cannot obtain any blessing unless you abide the conditions upon which it is predicated. And you cannot obtain a fulness of the blessings of the celestial marriage covenant unless you fulfill the whole of the law. And I testify to this in the name of Jesus Christ." That was President Joseph F. Smith.

It was President Joseph F. Smith who told my father 75 years ago that if he wanted to obtain the blessings of the fulness of that law and was faithful enough to do so, to go into Mexico and he would there find the man who would perform that ceremony. Thanks be to God he went down into Juarez, old Mexico, in the President Anthony W. Ivins mansion house, and President

Ivins sealed my sainted mother to my father and made my life possible. I thank God for that. I know, I don't believe, that that was accepted in the sight of God, notwithstanding the Manifesto. And I know that when Heber J. Grant pled guilty to violations of the Manifesto and the petition to the government because he had been violating them in living with his plural wives, that God justified him in spite of the fact that he was a criminal according to the law of the land and had to pay a fine of a whole hundred dollars!

Brothers and sisters, I want to testify to you in the name of the Lord Jesus Christ that the gospel is true, that the Church of Jesus Christ of Latter-day Saints is God's Church, that it is teaching as much of the gospel to its members as they can receive, but that the Holy Ghost will teach to you and to me the fulness of the gospel and give us the strength to obey it if we've got the guts to do it, and that God will uphold and sustain you in living His law. You might go to jail for it, you might be shot in the back for it, you might lose your life for it, but it was the Lord Jesus Christ who said, "He that is ashamed to lay down his life for my sake will lose it. And he that is not ashamed to lay it down and gives his life for my sake shall gain it."

No, I want to start that a little farther up in the chapter. "Blessed are you when all men shall speak evil against you falsely for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven. But woe, woe unto you when all men shall speak well of you, for so spake they of the false prophets which were before you." Now, this life span is but a short time. We were given it that we might get our bodies, that we might learn the principles of the everlasting gospel. If we were so fortunate as to be born members of the Church or if we heard the message of the elders who taught it to us, how blessed are we. But just receiving it in our hearts and not obeying it is not going to give us any blessings. You may be sprinkled with water, you may fast and do all kinds of things, pray to the Lord through endless life without obeying His ordinances, and you will not get into the celestial glory. There are noble, great, beautiful souls who never heard the gospel message, who never obeyed it, and they will be rewarded according to their works in the flesh, according to their righteousness. But there is a law irrevocably decreed before the foundations of this world upon which all blessings are predicated. And when we obtain any blessing from God it is by obedience to the law upon which that blessing is predicated. And though the Church leaders in modern revelation may tell you and me and the world that celestial marriage does not mean plural marriage and that we can obtain all of the blessings for obeying a portion of the law, I know, with President Joseph F. Smith, that that is not true, and I don't care who says it. And I don't care how modern the revelation is. It is not God's work.

I feel impressed by the Holy Ghost to say these things, and I do it in the name of Jesus Christ, Amen.

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Our brother said he didn't know why I spoke so strongly. I said that I was moved upon by the Holy Spirit to do so. I leave that for you to judge. You know as well as I do that we do not often speak thus, or so strongly regarding this principle. And because some of you may feel that Brother Rulon has spent a little too much time talking about a principle, I want to take a few minutes talking to you about principles. The Savior in speaking to the ancient Jews who were God's people and who had apostatized and turned from the truth, said, "Outwardly you are beautiful. But you are as whited-sepulchres, where inside you are as dead men's bones." And He spoke very harshly to the people, calling them to repentance.

We have the truth. And we congratulate ourselves because we have the truth. Truth is the knowledge of things as they are, as they have been and as they are to come. Truth is the sum of existence, and it will weather every storm. It will never, never change. And it is applicable to every son of Adam down to the last winding-up scene, and the gospel ordinances have never changed.

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Lorenzo Snow in the Petition for Amnesty said, "We have voluntarily laid aside a principle which all our lives we have been taught is necessary to our salvation, in order that we may be at peace with the government and with our fellow citizens." Now, all their life apparently they had been deceived. And how wonderful it was to be at peace with the government and their fellow citizens. They were reaping their reward as ancient Israel did.

George Teasdale, in 1876 in conference address, said that "If the time ever comes that this people in conference assembled with uplifted hands agrees to abandon the fulness of the celestial marriage covenant, at that time the fulness of God's Priesthood will be withdrawn from them, and they will become like the rest of the world." Of course he didn't know what he was talking about either.

It was Heber C. Kimball that was "misled" to say, "There are those in this audience who are fighting against Brother Brigham and against Brother Heber and against plural marriage. And there are those who are doing this who will never see our faces again. The United States is trying to sink this eternal law out of existence. They might as well try to build a tower to remove the sun as to remove plural marriage. Let the First Presidency of the Church and the Quorum of Twelve Apostles and all the authorities unite and say with one voice they will oppose that doctrine, and the whole of them will be damned."

We had a member of our family write to us awhile ago who had just received as a gift the Journals of Discourses. She said, "Daddy and mother, how can we know what is right and what is wrong? We are told by the presiding authorities that Joseph Smith and Brigham Young and Orson Pratt and Parley P. Pratt and all of these brethren had to be corrected by the modern day prophets. We don't know whether this is a good gift that you sent to us or not because we can't tell what's right." We said, "Well, we believe if you will

read in the Book of Mormon wherein Moroni testified that if you will take these things and read them and ask God the Eternal Father in the name of Jesus Christ if they be true, He will testify unto you by the Holy Ghost whether they be true or whether they are not. And by this gift ye may know the truth of all things."

The reason I came on strong is because I know that that was the message that God wanted to give to you people today. And I want you to know that we cannot be like the ancient Hebrews, beautiful on the outside and inside like dead men's bones. In the Book of Mormon and in the Bible Jesus adjured the Saints and the people to cleanse the inside of the platter first, and then wash the outside, and then they would be clean withal. So let's you and I set our lives in order. Let us live by the light of the gospel. Let us practice this principle. Let us know as surely as there is a God in heaven that He rewards us when we keep His commandments and punishes us when we do not. Because if He were not one who rewards us for keeping His commandments and did not reward His Saints, then we would know that He was not God. And if He was not one who punished us for not keeping His commandments and robbed us of the blessings we could otherwise have obtained because we were unworthy, then we would know He was not God. That religion that does not require the sacrifice of all earthly things for the excellency of the knowledge of the gospel of Jesus Christ has not power to save us in the fulness of salvation, said the Prophet Joseph Smith. Let us clean up our lives, erase iniquity from our midst, bring up our children in light and truth, let our lights shine to the nations of the earth, glorify God by our good works, and then no matter what we endure, God will bless us that we may rejoice, whether it is in affliction, whether the very jaws of hell open wide to receive us. Yet we will know that these things were given to us for our experience, for our good and for our exaltation, because we will then know that the course we are pursuing is acceptable in the sight of God. There is no joy in the world that excells that joy of knowing that we are serving God with all our heart, with all our might and with all our strength. And then when we do it, let us remember our brother's message to us today: We must love the Lord, yes, with all our hearts, that we must love our neighbor as ourselves. And he has as much right not to believe the gospel and not to receive its blessings as we have a right to receive it and believe it and obey it. Let us be charitable toward him; he is going to need it. And let the world be charitable sufficient to us that we can endure whatever comes upon us. God give us strength to walk in His ways. That is what we are here for today, to feed upon the gifts of the Spirit and walk in the ways of the Lord and to learn how to do it better.

*3 February 1975. Relief Society. Pinesdale, Montana. PRINCIPLE OF CELESTIAL MARRIAGE NOT TO BE REVOKED. BLESSINGS OF ABRAHAM RECEIVED UPON LIVING THE LAW OF ABRAHAM.*

Recently, a man who is a troubleshooter for the Church, especially as it relates to those who are teaching plural marriage, made a speech in Riverton, out near Bluffdale, because a week ago Sunday, Church representatives were in our Bluffdale meeting. I saw them there and felt impressed to speak boldly and directly upon the subject of plural marriage, the reasons we sustained it and upheld it and the reasons we were willing to sacrifice the love of the world, our freedom from prosecution and even go to prison or death in order to sustain it if necessary. Some of the leaders of the Church were so upset about that address and the report that was made by the three brethren who visited us that they decided that this man, the chosen troubleshooter, should go out to the ward there and make ample announcements everywhere that the meeting was being held and refute the things that I said. I have a copy of his address. If I had that copy with me tonight I would like to take a little time refuting some of the positions that he has assumed.

However, I would like to talk to you ladies about some of the conclusions that he makes. He said that most all of those who were becoming apostates from the Church, used as a basis for their apostasy the discontinuation of the practice of plural marriage. They seemed to assume that any changes that were made in the mechanics of the preaching of the gospel and the organization of the Church and the administration of its ordinances were contrary to the will of God. He cited at least a half dozen instances where God had voided, according to his statement, His own word, that God was not an unchanging God, that He did change to meet the requirements of the people in whichever day or age His gospel was preached. In the days of ancient Israel when Moses was taken from their midst, He changed the administration of the law and He tried to give them the fulness of the gospel. They were not qualified and He therefore gave them a lesser law. And they were justified in abiding that lower law, and those who didn't abide by the restrictions were apostates.

He stated that in the days when Lehi and his people left Jerusalem, when Jacob became the head Nephite prophet of the nation after Lehi and Nephi were dead, that Jacob received a revelation from God putting a stop, absolute stop, to the practice of plural marriage, that that was the will of God to the people and that they were commanded that none of them should have save it be one wife, and concubines they shall have none. And he commanded all men that they should not kill. But in the case of Nephi, Nephi was commanded to kill and did kill Laban. John Taylor revoked the principle of teaching the gospel without purse or scrip in 1875 and sent missionaries into the field. And since that time that order of things has been followed, and that was the will of God. Plural marriage was given as an essential to salvation, but God had revoked that in 1890 with the Manifesto, and all those who were living it contrary to the leadership of the accepted prophet, seer and revelator of the Church, were apostates.

I have summed up his remarks only partly. I would like to have read them; they were very well presented. The statement of the Prophet Joseph was true

when he said that all of the prophets were ordained of God, and that must have included such prophets who lived in that day when the law of Moses was in force, such as Samuel, Elijah, Elisha, and many others of those individuals, Isaiah, Jeremiah and many others of those individuals who came up into the presence of God. Now, the Nephites when they were upon this land lived strictly according to the laws of Moses. The Nephites when they were upon this land as a people were under a restriction that they could have one wife only, unless God commanded otherwise. And after all, that's why we are living the law of plural marriage today, because God commanded otherwise, and God said He would not revoke that law. And all those who would enter into the fulness of His glory must abide by its conditions. The Book of Mormon plainly brings out that there was certain to be some of the prophets of God referred to in the Book of Mormon, who did live plural marriage, notwithstanding the restriction upon the people as a body.

So we can come to Jacob, the 2nd Chapter, in which he said the Lord took from them the right to live that law, that the Lord Himself in His own words said, "If I will raise up a choice seed unto me, I will command my people. Otherwise they shall hearken unto these things." And God certainly did command certain of His prophets in every dispensation of the world who were worthy to live that holy law, to receive the ordinances and the blessings predicated upon obedience to it.

Then we come to John Taylor's statement that he had done away with the law of teaching the gospel without purse and scrip. I do not think this is a deliberate misrepresentation by the speaker, but it is an untruth nevertheless. John Taylor did not revoke nor change that principle in the least. In the early days of the Church, people were so poor that when the elders were sent out they left their homes without any monetary means from their families. They went into the mission field, and they traveled around the world without purse or scrip, without means or without assistance from any source, from the Church or their families. But he said, "We are now much better off than we were then. Many of our families are perfectly qualified and equipped to give our missionaries leaving for their fields of labor enough money to get them into the field. Therefore, it will shorten the long, laborious time and effort and work that otherwise would have to be endured by the missionaries to get there." And when they got out in the missionary field, they preached without purse or scrip. The speaker has used this as an example of how it was revoked or changed.

Now, God can revoke. Whatever God does is right, for this simple reason: That we are His children and He is our Supreme Governor, and He is perfect. Whatever He does is for our glory and the advancement of His work. In His supremacy and omnipotence, if in some instance He says, "Under this particular instance thou shalt not do this," then you shall not do it. Or, "In this particular instance thou shalt do this." Then you should do it. Nephi could have said, "Well, I'm not going to kill this man because You said thou shalt not kill, and I will not kill him." But it was Almighty God who told him to kill this man in order that a whole nation might not perish. But that didn't let the bars

down because God said to Nephi, "You shall kill Laban, and from now on everybody can kill anybody they want to," did it? And He didn't let the bars down perpetually upon the Nephites when God said, "You shall have one wife and cleave unto her only. Concubines you shall have none unless I command otherwise." It didn't tie the Lord's hands so that He couldn't command otherwise.

One of the things that the speaker said is that Brother Rulon is a sincere man. He is a good speaker; he believes in right. But he has been deceived. He is going around deceiving others. He said, "I want to warn you people against this man because if you get interested, he will deceive you." If I am deceived, then Joseph Smith was deceived. This law had to be lived. We could not be redeemed without it, and if he didn't live it, the keys would be turned against him. He was indefensible. If I am deceived, Brigham Young was deceived when he said that no man could become a God or a son of God unless he entered into polygamy. If I am deceived, Heber C. Kimball was deceived when he said, "There are some of you here in this audience," in a conference address, "who are putting a knife to Brother Brigham's and into my heart in trying to sink celestial plural marriage out of existence. You cannot do this without suffering the damnation of hell." We have a lot of people in the entire echelon of the Church who have been deceived. And if that's so, what kind of Church have we got, if its founders and its leaders were deceived?

In 1882 the Lord told President Wilford Woodruff when he received a revelation on that subject, "Woe unto that nation or that house or that people which seeks to hinder my people from living the patriarchal law of Abraham which leadeth unto celestial glory. They shall not escape the judgments which I have decreed through the mouth of my servant Joseph, which should be poured out upon the wicked of this generation." Evidently the Lord had been deceived. The leaders of the Church are opposing it now, and it's perfectly all right; it's the will of God. God had to change His mind. Evidently Lorenzo Snow was deceived when he was brought up and sentenced to jail. Attorney Bierbower said that he would prophesy that if they would send this "principal light of the Quorum of the Twelve, the most intelligent member among them," to jail, that the president of the Church would receive a revelation changing the law of plural marriage. President Lorenzo Snow said, "He is mistaken in making this prediction because God never ever took a law from His Saints because of persecution or imprisonment or even death. Though I go to prison, God will not change the law of celestial marriage."

Now, are we going to admit to the speaker that Attorney Bierbower was a greater prophet than Lorenzo Snow was? That Lorenzo Snow was mistaken, that God did change the law of plural marriage and we can't live it now? And if you do what the leaders of the Church tell you and you don't live it, you can get into just as high a degree of glory as you could if you did live it?

In 1889 the Lord told Wilford Woodruff to not make any further concessions to the government regarding this law, that "If you will remain faithful and keep my commandments, I will fight your battles." We have the journal of L. John Nuttall in his own handwriting, supporting that revelation,

saying these things. It is very embarrassing to the Church as a body to know that they did just that. But to top the whole thing off, when there were more than 3,000 of the leading brethren in jail, Lorenzo Snow said, "I wish to petition on behalf of my brethren that they may be released. The terrible suffering that has been endured by them and by their families and by this Church during the last many years is almost unbearable beyond understanding. I want to state plainly that we of the Church of Jesus Christ of Latter-day Saints have, in order to be at peace with our government and our neighbors who are not of our faith, voluntarily set aside a principle which all of our lives we have been taught is essential to our salvation in the highest degree of glory. And this has put us into a position where it put ancient Israel when they rejected the higher commandments of God, and they were given a lesser law."

Now, I didn't say that. President Lorenzo Snow did. "But," the leaders of the Church say, "what Lorenzo Snow and Joseph F. Smith and Heber C. Kimball and Brigham Young and Wilford Woodruff and John Taylor and Joseph Smith said, you mustn't worry yourself about, Brother Allred. You mustn't try to interpret that. We've got a prophet, seer and revelator at the head of the Church who tells us how to interpret these things. If you just do what he tells you to do, and even if it is wrong, God will bless you." Now this is a doctrine that stands up in every ward and every stake in the Church. It breaks my heart that it is SO.

Since I couldn't speak upon the 4th volume of the Most Holy Principle, I did want to speak upon this discourse. I am going to try to get the discourse of the very able speaker and I want to get it into as many hands of the people as I can. It is just so good that I want our people to read it!

We are fighting against the devil. We are fighting against every power and wile that he can exert against us all of the time. He gets into our families, in the Priesthood and in the Council. He gets into our families between husbands and wives, between children and parents. He gets into our communities because we do not see alike and we are not one. I wish with all of my heart that this were not so. God has given us mortal bodies to overcome. The Spirit of God within us through the laying on of hands is for the gift of the Holy Ghost so that we may choose the right, and because in so many instances we have not accepted this work because we were converted to its absolute necessity, but because there was some ridiculous facet in our lives in which we could be blessed if we did enter into it regardless of what God's will was. This being true, there are many of us who are not really converted.

A speaker recently said, "I bore testimony many times that I knew it was true, but I did not really know it was true." What position does that put a man in? Are we, some of us, in that same position? A sister recently said, "I thought it was beautiful and it was wonderful, and I wanted to live it because you told me it was true, but I never really knew it was true. I was really never converted, and I don't want anything more to do with it." It was brought to her attention that she had borne testimony on numerous occasions that she knew it was true by the Holy Ghost. "Well I didn't really know it was true." Are we, any one of us, in that position? If our husbands give us a hard time, are we



going to give up the principle? If the brethren in the Council show that they have human weaknesses, are we going to give up the principle? Is our testimony truly a gift of God by the Holy Ghost that lets us know that this is true? Or have we entered into the principle because in some way we could personally be benefited by it? That maybe the united order could help take care of our wants from now on? That maybe plural marriage would get somebody to help take care of our children? That maybe this was the only way we could save our husband because he was converted to it and we weren't? May God grant that such is not the case. I hope and pray that we have the knowledge from the Holy Ghost that the course we are pursuing is acceptable in the sight of God, that we will stand by this principle with our lives to the day that we leave this existence, because if you cannot do it, you will not be saved in the Kingdom of God.

The Savior said, "He that saves his life because he is ashamed of me and my gospel shall lose it, and he that giveth his life, laying it down for my sake, shall save it." I have known men in my time who had an opportunity to say when they were brought up to the firing line, "I have been deceived; I have been misled; I have thought that Mormonism was true and that plural marriage was necessary, but now I know different." Later on they have said to me, "I knew I was lying, they knew I was lying and God knew I was lying. But I lied in order to save my skin, to save my life. I'm better alive than dead." I wish that were true, but it isn't. A man who takes that position has been ashamed of the gospel of Christ and the principles He advocates, and he has lost eternal life.

I have known men who didn't know anything about plural marriage, who had been converted to the gospel, who had been baptized, who had received the gift of the Holy Ghost by the laying on of hands, who are simple, weak, mortal, Mexican peons, who were brought before a firing squad. "If you will deny Mormonism, we will let you go back to your families and to your farms. But if you don't give it up now and deny it, we are going to shoot you down." Those men stood before the firing squad and were shot down rather than deny Mormonism. I want to tell you, they saved their lives eternally. Everything they lost by being so prematurely taken from the earth, God will give them filled up and running over. The Prophet Joseph said that many of the ancient Saints, following the crucifixion of Christ, went to the most horrible of deaths in order that they might have hope for a more glorious resurrection. This is the kind of attitude that you and I should have in relation to this gospel, that no matter what happens we know by the Holy Ghost that the course we are pursuing is acceptable in the sight of God, and we will not deny it in the face of the devil, the tribunes of the courts of the land, the judges, our friends. Oh how easy it is to deny it when a few paltry thousands or a hundred thousand dollars are concerned. "I might have to lose that money if I don't deny my testimony and leave the united order and this work, and I love the money lots more than I love the Lord and these principles. I am going to give up this position that I have occupied so that I can be comfortable for the rest of my life." So many have followed this course, so many. I have seen it happen

within the week. A man I know who has been faithful all the day long-a quarter of a million dollars was worth more to him than the principles of the gospel. And he wasn't going to share it with anybody. We've got to do better than this.

God is going to try us. He said, "I have suffered these things to come upon you that I might prove you herewith to see if you will keep my commandments even to the laying down of your lives, because I have chosen you to be the salt of the earth, the savor of men. That salt which loses its savor is henceforth good for nothing but to be cast out and trodden under the feet of men."

We are going to have a lot of changes in regard to the way we operate up here. We have to change, not because we want to change, not because it would have been better if we didn't have to change, but because in our weaknesses we are not doing as well as we should. We will modify some of our courses up here and make it so it will be a little easier for the people if we possibly can. But God's law does not change.

God expects us to be faithful. Our time is very short. We are going to have to live celestial plural marriage acceptably to God. We are going to have to live the united order acceptably to God. We are going to have to make our own heaven on earth or Christ will never come to you and to me. That's the word of the Lord. And it is our opportunity. It is the day of our salvation. It is our last chance. It is the world's last chance to prepare all out of the world who will come to the bridal feast of the Lamb, whose coming is at hand, who have oil in their lamps and the wicks trimmed and their righteousness such that they can go into the bridal chambers and to the bridal feast and have the garments of the Lord upon them, and not be cast out.

If God cannot use us, if we cannot prepare ourselves properly, God will have to raise up another people somewhere. But He hasn't time. And what's far more important, you and I haven't time. As far as we are concerned, we must succeed. Our salvation depends upon it. It is our glorious opportunity. Abraham and Isaac and Jacob and David and Solomon and nearly every one of the ancient prophets who had an opportunity to look down through the ages and see our time, wished to God that they might live in this dispensation and have the opportunities that you and I have. What are we going to do with it? The choice is ours. I pray God you sisters will uphold and sustain your husbands in righteousness. But help them to be righteous men. If you think they are unrighteous, don't be afraid to tell them so! That may sound like it is contrary to some of the things you've been hearing. But I've got a couple of wives, and I invite them to be my counselors and to help me. I make the final decisions, whether they be for good or for bad. I try to make them always for good. But if I make those decisions after I have listened to their counsel, I'll be a very wise man. Because that's why God gave them to me, to counsel and to help me. The prophets have stated that any man who has three dedicated, loving wives sealed to him for time and for all eternity, who will pray for him day and night and who will counsel him and help him, any such man will never go astray. I am foolish enough to believe that if you've got a half dozen or a dozen of them, his chances are a little better, providing he will listen to

their counsel, providing he will walk in righteousness before the Lord and remember his prayers and seek the face of the Lord always.

Sisters, it is your duty, it is your solemn responsibility to help your brothers in their calling. I hope God will help you to do that. I hope God will help me to be an example to you in all things. I am trying to. But I am like the old, faithful fable where we wear our faults on our backs, and I don't see my faults as clearly as you do. But bear with me. Cover my faults with a cloak of charity. I will cover yours with that same cloak of charity, and I will cover the faults of your husbands with that same cloak of charity. In this love and in this sharing of our responsibilities, we will, with God's help, come into His presence. The Lord be with you.

*14 February 1975. Pinesdale, Montana. COMMENTS ON THE CHURCH AMBASSADOR'S TALK IN A BLUFFDALE WARD. WITHOUT PURSE OR SCRIP. LORD CHANGING HIS MIND. THE SETTING IN ORDER. PREACHING THE GOSPEL.*

... Much is out of order. We can only do what we can to make it as right as we can under these circumstances. We should be in the Church, we should be preaching the gospel, the primary, cardinal principles first and reserving the higher principles for those who inquire after them. We are doing this to the best of our ability in the condition in which we have been legally, as far as the laws of the land are concerned, severed from the Church. As far as the laws of God are concerned, we are still members of the Church, and God's holy Spirit will attend us. This is the position that we must be sure that we are occupying, that is that we are worthy members of the Church because we have not transgressed the laws of the Church nor broken the covenants which we have made. The Lord tells us that these are they who are members of my Church. Those who have repented and who believe upon my name and who come unto me. Whosoever teaches more or less than this is not of me. And we are trying to conform to that requisition.

A week ago Sunday, a certain brother, as the ambassador extraordinary for the Church because of his qualifications--he is very well qualified for the job--was called upon by the leaders of the Church to take a hand in stemming the tide of apostasy that was becoming ever increasing in south Salt Lake County,

particularly located at Bluffdale. So he chose the Riverton Ward as the meeting place. And they advertised the fact that the Elder was going to speak on that Sunday night to all who wished to come. Everybody was invited. They had an excellent attendance because the bishop went out of his way to notify all of the members of his ward and to invite other people. This extra invitation, of course, gave us an excellent opportunity to have someone attend, too. I asked them to make a recording of the address. The brother's address was an excellent address, very logical, well-timed, directed against us as a people. He spent a good part of his time on me personally, though he admitted that he had never met me and didn't even know me, but that he had read most of the speeches that I had given because he had recordings made of them. And undoubtedly Dr. Allred who was a naturopath practicing in Murray, Utah, was a very sincere, dedicated man, that he was a powerful speaker, that he had influenced many people and required them to become apostates and turn from the Church, that he was undoubtedly deceived by some other people and that he was now deceiving other people.

Then he proceeded to give a very lengthy discourse on how we as members of the Church of the Firstborn, and he was careful to identify me with them, had taken a position that was contrary to logic and reasoning. He said that he had met with Joel F. LeBaron, who had stated that he was the last prophet of this dispensation and that he would live until Christ shall come, who had now been slain by his brother Ervil and proved himself a false prophet, because Christ hadn't come in his lifetime and now was an object of cruel and foul murder by his own brother, and therefore proved himself a prophet that was false, and that this was true of all of these apostates. They emphasized that preaching the gospel without purse or scrip was the Lord's way of preaching it. Yet shortly before the Savior's death He had said, "Before I have sent you forth and commanded you to go forth without purse and scrip to preach the gospel in the highways and the byways of the world. And have you at any time gone without the necessities of life? Has God forsaken you?" And they all said, "No, God has never forsaken us," and that they had obeyed the commandment. "Then," He said, "I commanded you to go forth, and he that goeth forth let him take purse, let him take his scrip, let him take his extra clothes. Go and get yourselves swords and protect yourselves." And the speaker said, "Previous to this He told them that he that taketh up his sword shall die by the sword. This shows that God does change His commandments and His ordinances."

Then he brought out how the Lord had given the commandment to Abraham, Isaac and Jacob to live plural marriage. In the 2nd Chapter of the book of Jacob in the Book of Mormon, He commanded that they should not live plural marriage and they should have save it be one wife, and concubines they should have none. Therefore, the Lord does change His commandments. He brought in a good half-dozen cases, changing His mind in the case of King Hezekiah, where the Lord said thou shalt not kill, and then commanded Nephi to kill Laban-very good logic. Very logical to the unlearned Saint. I would like to sometime answer his reasoning. Oh yes, he also brought up that John Taylor

in 1875 told the Saints that in times past God commanded them to travel without purse or scrip, but now they were able to take care of the Saints in the missionary field and that they should not send them out without money but should pay their way into the missionary field, that God does change His commandments. In 1890, though the Lord told the Prophet Joseph Smith that he must live this law, He says you shall not live it. If anybody lives it after that they will be cut off. It was very clever how he worked it out, how he has come to his conclusions.

So he stated in 1890 the Lord commanded that we stop it, and so they must stop it. Those who didn't stop it were apostate, that you have only one prophet, and that man's edict in each administration of the gospel in this dispensation of the fulness of times had to be abided by. Those who live any commandment of God, if God has changed it or suspended it-for I, God, give and I revoke, and people who do not keep the commandment lose the blessing. But he didn't quote that part of it, that people lose the blessing. Anyway he went through all of this and summed it up that God does change His commandments, and it is not a matter of changing commandments. It was a matter of administration, a matter of mechanics, that as the Church grew and now becomes a great worldwide Church, these things had to be changed, that the seventies no longer had that appointment, because it was better to do it this way, that the law didn't have to be lived now because it was better to do it that way. But the law itself had not changed, it was simply the matter of administering it that had changed. It was a matter of mechanics, that there should be 12 apostles in the Quorum of Twelve. But what did it matter if they had 23 apostles, because the Twelve administered it as members of the Quorum, and they were equal in authority to the Quorum of the First Presidency, that the other apostles were just as much apostles as the Twelve were. And he didn't care if God had 113 apostles, it was perfectly in order, it was a matter of mechanics, of administration. And in many instances, he is right. The only thing wrong with this reasoning is that because Christ said to His disciples, "You shall travel without purse or scrip and this is a standing law unto you forever." And one time he said, "Now, my life is going to be taken and I want you to be prepared for this event. Be sure that you have money in your purses and you are ready for this occasion." That didn't change the law at all, it was a temporary situation. Because Nephi killed Laban, it didn't change the law of "Thou shalt not kill," and give everybody the right to go out and kill all they wanted to. The law still stood. But in this instance, God who made the world, and everything that God does is right, said that in this instance thou shalt do this in order that the whole nation might be saved. But in Jacob-it was told to the Nephites, "Thou shalt have but one wife, and concubines ye shall have none"-it was a suspension to that people at that time, under those circumstances. It was a temporary suspension of the law adapted to those people.

Oh, and he brought up the children of Israel. They were in the wilderness and Moses sought to bring them up to the fulness of the gospel but couldn't do it, and God took the fulness from them and Moses and the holy Melchizedek

Priesthood, and gave them a portion of the gospel which was not according to the power of eternal lives and was not a gospel at all.

If the Manifesto was to suspend the law, they forfeited the blessings. Lorenzo Snow himself had said they had voluntarily laid aside a law which "all our lives we had been taught was essential to the fulness of exaltation in celestial glory." If the speaker had said that and let the Saints know that they had done that, that would have been a different story. But he made it appear that you can get right into the fulness of God's glory by obeying a part of the law, which is a lie. The speaker knows it and we know it and God knows it. God didn't say we shouldn't do it, God said to every one of the presiding brethren of the Church that this law should never be done away with, and said, "If you will enter into my glory you shall obey the conditions of the law, and it is my will that you should use your agency regarding these matters." The speaker neglected very cleverly to bring any of those things out.

Oh yes, and he brought up, "You shall build a temple here at this site and lay the foundation, and if you are driven from it the Lord no longer requires that commandment of you." That's a lot of baloney. They didn't build it there because they were hindered, but they built them everywhere else! They were not hindered. They have to build temples, they have to keep the law. And he just deliberately misrepresented the quotation in Volume 20 of the Journal of Discourses where President John Taylor said that they should no longer travel without purse or scrip. He didn't say that at all. He said that in the beginning they left their homes though they were in poverty and were unable to go, but left their families to do the best they could because they were in poverty and were smitten and driven, and they went into the world to preach the gospel without purse or scrip. President Taylor said, "That was during the time when we had nothing, when we could do no better. But now we do have means and we ask the brothers and sisters from the wards here in these valleys of the mountains who have means to help their young elders into the missionary field so that they won't have to work and strive to get there, sometimes for months, so that they can get out into the field. Pay their way out there so they can get into the field." He didn't say that when they get out there that they were going to travel without purse or scrip, he neglected to mention that fact. The speaker did. He didn't say that ever since that time, up to the time of President Heber J. Grant's time that any missionary that wanted to could travel in the missionary field and preach the gospel without purse or scrip and receive the fulness of the blessings. He could bind up the law and seal up the testimony, and only in that manner would God accept of his ministration in sealing up the wicked for destruction, and that only in that manner would the wicked be sealed for their destruction before Christ should come in His glory. The speaker very cleverly neglected to bring out all those various things and left the attitude with the people which was summed up in these words: "Now, I know that President Spencer W. Kimball is the prophet of God. If you do what he tells you to, you will be blessed. And if you don't, you are going to be cursed." That was his conclusion. Anybody that doesn't do exactly what he tells you to, are apostate. That was his conclusion.

It is a very powerful address. I am going to try to see that everybody among our people gets a copy of it because they should know what the situation is. And they should know exactly how clever the brother is in bringing these things out. He said I have been deceived. Well if I have been deceived, then Heber C. Kimball was deceived when he said that when the First Presidency of this Church and the Quorum of Twelve Apostles unite and say with one voice that they will oppose that doctrine, then the whole of them will be damned. Poor man, he was deceived. Yet we get our Priesthood from those men. The Prophet Joseph Smith says unless we live this law, "I was told by the Lord that I and my people would be damned from henceforth." The Prophet Joseph was deceived. But of course he said that in that dispensation, and it doesn't apply in this because we have new prophets who interpret what the scriptures mean. We must have them interpreted, to interpret what these things mean.

And oh yes, he brought up the "canned talks." That our people had objected to the canned talks that the missionaries were giving. He said it doesn't make any difference how the missionaries introduce this to the people if the people get the witness that it is a message from God and that it is true. He has a very fine point there. But the Lord said, "When I send you forth to preach the gospel, did I send you forth to preach the gospel by the Spirit of God or by another spirit? And if you preach it by another spirit, it is not of me." He neglected to bring that in, too.

So this thing has come up down there, and it has really created a stir in the valley. He has brought me out in prominence in meetings everywhere he is going, and he is holding meetings all over now by appointment. He is mentioning me specifically, and he is saying that I advocate that the President of the Church is a prophet of God, that the Twelve Apostles are apostles, that the Church leaders and bishops are in their rightful positions and they are giving to the people all that they are entitled to, but that he holds the keys to the sealing power, and that that is impossible, that this is the worst type of apostasy and the best calculated to lead the people astray. He is bringing that out.

He's doing missionary work for us! As far as I'm concerned, it is just wonderful, it's a step forward. I'm going to do everything I can to publish that, and I think I'll put a few copies of it on my desk in the office.

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It is very singular that Alma went down into the water with his first applicant for baptism and came back up out of the water himself. So that again is another variation from the law of the Lord. You can find a considerable number of these things, that God adapts His laws to the ability of the people to conform to them. But in every age of the world, no matter what the law was, in the Book of Mormon the law of Moses was in force. But the Saints, the real Saints, baptized and confirmed and were living the law of the gospel beyond the laws of Moses. Lorenzo Snow brings that out. He that wants to live the

laws of God in every age of the world, God did not prevent them, and if they did live them, God would bless them. Here we are, and the speaker either doesn't know that or he neglected to mention it.

The Church's position is that when the leader of the Church says you can't live the united order, it is sinful to do it, when the leader of the Church says we no longer believe the Adam-God doctrine, to believe it is sinful, when the leaders of the Church say you can't have the fulness of exaltation because it is against the law and the rule of the Church, then it is sinful to live it. That's their position today.

Q: How far can the Church be out of order and have God still recognize it?

RCA: Well, take the 84th Section of the Doctrine and Covenants. It tells you that God took Moses and the holy Melchizedek Priesthood from among them, that He was their God, that He recognized them as His people, that He wouldn't let Balaam prophesy against them, and He defended them all the way down the line. He suffered the Aaronic Priesthood, after the Priesthood of Aaron, to remain with them until the time of John when Christ came, and that John held this Priesthood and was the forerunner of Christ. And yet there were ages of time there when the people themselves were so wicked that it is a wonder that the Priesthood was kept alive. But He kept that Priesthood upon the earth.

Now, in our dispensation He has promised that the Church will never be taken from the earth again, that the Priesthood will never be taken from the earth again, that the ordinances that were revealed would never be taken from the earth again. So He is doing that and the Church is going to receive God's recognition. George Teasdale in 1876 in conference address stated that the people were getting into a position where as a majority they no longer believed in this principle of plural marriage, and that if the time ever came when they in conference assembled with uplifted hands repudiated that law, that God would take from them the higher ordinances of the gospel and they would no longer have the ability to have the fulness of exaltation. If they would no longer live the law that their Moses gave them in this dispensation, they could no longer have the blessings that their Moses offered them, any more than the children of Israel could have the blessings that God offered them when they rejected Him. Now, that's a conference address, beautifully preparatory to this time.

President Brigham Young said in a St. George address, "I fear that when I am gone this people will depart from these two principles which we prize so highly, namely the united order and plural marriage. If they do, the Church of God cannot advance as God wishes for it to advance." And that's where we are at. The Church is in that position. But those few people or any people who want to live the laws of God and sanctify their lives, God has given them the irrevocable promise that if they will remember Him, if they will call upon His name and keep His commandments and walk in the light of His ways, that they shall see His face and know that He is. That's a promise He has given to us in this clay. So to say that we can't keep His commandments because the Church no longer lives them is a rather ridiculous position.



God is going to step into this picture as foreordained in the very near future. And I hope when He does that our lives will be righteous enough so that we can be, as individuals, an integral part of it, because He has promised through the Prophet Joseph Smith, "This generation in which I now live shall not entirely pass away until Adam shall sit at Adam-ondi-Ahman and gather together all of the righteous of every dispensation, those who have lived in the past and those who now live upon the earth. He will call every man to account for His Priesthood. And those who have not magnified their responsibilities will be dropped from their offices, and those that have will be rewarded." At that time He will reorganize or reestablish everything in its fulness. The Church will be set in order, and the One Mighty and Strong, the Prophet Joseph Smith, will be given the keys to exercise as a resurrected, immortal being and will appear among us, and "millions shall know Brother Joseph again." Joseph will come among us and, "You do this, and you do that." Of course there will be many in the Church who'll say, "Oh, Brother Joseph, you don't know what you are doing. Only Brother Spencer W. Kimball can do these things. You have no business being here!"

Q: Is Adam-ondi-Ahman part of the setting in order?

RCA: That is the beginning of the setting in order. That is at our doors. I could expect it tomorrow. The thing I am worried about is will I be ready so that I can get there? The Prophet Joseph Smith said that the body of the Church would know nothing of it. That also fits in very well, doesn't it?

Q: How are they going to know Joseph Smith?

RCA: Well, that is a problem that is going to be recreated when Christ comes in His glory. He will appear and the Jews will say, "Who is this?" I am He who was rejected by my friends, I am He who was crucified. I am Jesus Christ whom you slew when I came in the meridian of time. Then shall they know me, and then shall they acknowledge that they did this, and then shall they fall upon their faces and weep because of their iniquities. And that's going to come just that way.

The Church is going to be in a position, "Well, who are you? What right have you got to interfere with our affairs?" But it will be well established and authenticated with sufficient power to, wake them up to the realization that Joseph is the Prophet, that he is here again, that he is doing this. The Saints will bear witness to it, and they will not only bear witness to the fact that Joseph has set things in order but that they saw Jesus Christ and Father Adam, that these things took place.

Q: What can we do to hasten that day?

RCA: Live good lives. Keep the commandments of God, pay our tithes. I am astonished-I don't make it a matter of business to go to the tithing records, but I am astonished at our tithing records among our people, the people who

don't believe in the law, the people who, when you go to them and say, "Brother so-and-so, I notice you haven't been paying your tithing. Don't you believe in the law of tithing?" "No, I don't believe in it, Brother Rulon."

Q: How bad is it on the ranch?

RCA: How bad is it on the ranch? About 30% is all. We have some of our most stalwart men here upon the ranch who don't believe in the law of tithing.

Q: How can we as seventies magnify our Priesthood?

RCA: The only way that you can magnify your Priesthood, and this is the law firmly established in the Book of Mormon and by President Brigham Young and the Prophet Joseph, to teach nothing but repentance, baptism, belief in God, unto this wicked and perverse generation. That's in your Doctrine and Covenants a half-dozen times. Brigham Young released Reuben Hedlock from the presidency over the British Mission because, among other things, he read the 76th Section to some converts before they were ready for it. He said if they want these higher principles of the gospel, let them come to Zion where they can receive it at the feet of the Priesthood. They are not to be taught in the world. If the Church violates that position and if we violate it, we suffer the consequences. Many of the troubles coming upon us today are a result of the violation of that provision. We've got members in the group who will not hearken to the word of the Lord in this matter. They will go out and hold meetings, invite people to them to where they are teaching the fulness of the gospel. Wives who come to these meetings without their husband and are converted to this principle, have fallen in love with the man who has been preaching the gospel to them. They want to leave their husbands, they want to marry that man. They come to me with that man and say, "I want to leave my husband, I want to marry Brother so-and-so. I love him, can I have your blessing?" And the answer is NO! "In the first place, you were taught this improperly. Was your husband ever invited to a meeting?" No. "Has he ever had an opportunity to believe these principles?" No, he opposes them. He is a member of the bishopric, or he's this or he's that. "Is he magnifying his Priesthood in the Church?" Yes. "Well, I can't give you permission."

Then the man comes to me later after the woman is gone, in tears because she can't leave her husband. She loves this other man. "I love this woman, I want her, Brother Rulon. I've preached the gospel to her and I am in love with her. Can't I have her?" No, you cannot have her. We are not authorized to preach these principles except in proper circumstances. If we will do that as the Lord opens up the way, then our opportunities will be greatly enlarged in a short time. Now we will abide by that rule strictly, and then we will still abide it strictly.

I am reminded now of a time many, many years ago when in the office of President Leo J. Muir, in Huntington Park, California, he called me in to dress me down for preaching plural marriage. I said, "I don't preach plural marriage. I know it is true. If you ask me questions about it, I will answer you. But I am not preaching plural marriage." "Well you taught it to your wife." I said, "No I

didn't. I don't even try to teach it to my wife till she asks me questions about it." After I had spent about an hour with him to resolve this, he got up and put his arms around me and told me that he knew that that principle was true. He said, "Brother Rulon, I prophesy that the day will come when you will preach this principle to select groups throughout the face of the land and in this Church, and God will bless you." Well, bless your hearts, I am doing that now and going all over the land. I spent three days this last weekend down in Cedar City and met with 101 brethren down there-101 people--who are converted to this principle, and I preached the gospel to them. I am constantly being called upon to preach the gospel, to answer questions. And I go by invitation. You brethren are going to be doing that too. You will go by invitation, and it will be increasingly so. You should be prepared for that appointment. You are not to go out preaching the fulness of the gospel to the world. God never intended it to be. It never will be until Christ shall come and the glory of God covers the face of the earth as the waters cover the sea. Then and only then will all of the gospel be preached to all of the world.

Yes, but even then they should not be taught these higher principles without invitation. My father was a stickler for that. I wrote him a letter and said, "Father, why didn't you teach me these things long ago?" He said, "Because you never asked." And the Lord Jesus Christ tells us in the Doctrine and Covenants, I will be inquired after before I answer your questions. The Prophet Joseph Smith never learned a thing about baptism, about plural marriage until he got down on his knees and asked the Lord about it. He wouldn't tell him anything about it because it is contrary to the order of heaven to give information about things they don't ask about.

Q: Do we teach plural marriage and Adam-God to our children?

RCA: If they inquire. Otherwise you do not. Their hearts are not prepared, their minds are not prepared, they haven't enough inquisitiveness to inquire. It only gives them troubles. Let them get their hearts prepared. You can go out and preach the doctrine of faith in the Lord Jesus Christ or the restoration of the gospel or Joseph Smith was a prophet of God to the world, and people will pass it by until suddenly they are ready. Until they are ready, until they inquire in their own hearts, until they get enough interest and want to inquire, they never will get that testimony.

Q: I understand the Church is rewriting the Doctrine and Covenants, have you heard anything to that effect?

RCA: They rewrote them years ago and they were going to republish a pamphlet put out by Brother Talmage that just has the choice portions of the Doctrine and Covenants according to the Church's standpoint of view, and all the others were really not important and/or they had been fulfilled. That was published for a time, but it was killed in its incipency because it created so much furor in the Church itself, that we didn't have to do anything about it. But they are not doing that now, they wouldn't dare. The doctrine now, and this is taught everywhere in every ward in the Church from Maine, Boston,

Mass., to California, everywhere you go, in Mexico. Down in the colonies in Mexico it is the standard topic, that you can get along without your Book of Mormon, your Bible, the Doctrine and Covenants, if you obey your living prophet. The dead prophets are all right, but you must have your living prophets to interpret them. And if you don't listen to what they tell you to, you are going to become apostate and lose your testimony of the gospel. That is the basis of all doctrine in the Church today. We are corresponding with Latter-day Saints, wonderful people, in Maine, and they said, "Well, how can we know that what is written in the Journal of Discourses is correct if we don't have Spencer W. Kimball and his associates to interpret it for us? How can we know?" We have had to write back to them and requote from the Book of Mormon, that if you want to know, get down on your knees and ask Jesus Christ if these things are true, etc. Now, that's what the Lord promises you. Don't worry about having someone else interpret for you. You had hands laid upon your head after baptism for the gift of the Holy Ghost, and if you will cultivate and exercise that gift, you will know whether it is true or not, and you won't need anybody to interpret it for you. But they still can't believe it because it has been driven home to them so hard by their bishops and presidents of stakes.

Some people from Brigham City had this come up the other day. A little girl and her husband who is a bishop--he said, "Listen, don't you bother about those things. Don't you worry about them. You've got the living oracles to tell you, and you just do what they tell you to and you don't have a thing in the world to worry about."

We've got to set our lives in order. We've got to start living it, not just preaching it, not just saying "I believe it" and not doing anything about it.

Q: If we set our lives in order--I mean individually, not collectively--if we set our lives in order and partake of the laws that we have opportunity to, will the Lord open up the way by which we may be able to partake of all of them?

RCA: Absolutely. That is the promise of the Lord.

*16 February 1975. General meeting. Pinesdale, Montana. JOY THROUGH SPIRIT OF GOD. GREAT BLESSINGS WITHIN GRASP.*

This is a time of rejuvenation and a pouring out of the Spirit of God which we can enjoy to its fullest measure only upon the basis of our individual preparation by the dedication of our lives. The things that have been said, I know, concerning the coming of Christ being so near are true.

The Savior in many of His statements to the ancient Saints after His sojourn upon the earth among them said, "Lo, I am with you always." And that Spirit which emanates from Him to us is a constant promised gift if we will live for it. There is no joy so unspeakably sweet as the outpouring of the Spirit of God upon us, so overpowering in its influence. We sometimes have a taste

of it for a few minutes. We sometimes have it immerse us as though we were baptized in water, by the Spirit. Its guidance, its holy influence is held out to us because of the love of God as a constant enticement if we will walk in obedience to the commandments of the Lord. It is so sweet and so wonderful, so warm and so perfect that when we get to a position where we can be under its influence as we ought to be, though we are still mortals, we are in heaven, because we make our heaven by the atmosphere we create around us and by the spirit that we cultivate within us.

It seems perhaps at times when I speak to the Saints that it too frequently seems to be of chastisement. Unfortunately, because of my love for you, because I fear for you, because you are my responsibility, because as my children whom I have chosen, you are my gift of God to me, I can do nothing else.

But I wish it were possible for me to express to you the blessings that God is holding out to us that we cannot receive because of our unworthiness. And how He yearns to have us prepared to be that people He wants us to be. How He has wept for us. Our Heavenly Father has wept for us because we cannot live up to the blessings He wants with all His heart to bestow upon us. We live in the dispensation of the fulness of times, a time in which we are approaching the advent, the coming of the Lord, a day in which His wrath will be poured out upon the wicked and they will be destroyed, a day of glory when His blessings will be bestowed upon the martyrs who died for His name. His blessings will be bestowed upon those of us who lived for His name and who have ordered our lives and our time and our talents to His glory. No people ever lived since the world began who have had offered to them greater blessings as you and I now have within our grasp.

I marvel at myself at times that I cannot do better and that you cannot do better with such opportunities constantly before us. But I rejoice and my heart is filled with gladness when I see the Spirit of God poured out upon us and His approval made manifest upon us as a people, notwithstanding our individual weaknesses or our collective weaknesses. He loves us, He is striving after us, our Heavenly Father is yearning after us, and the Lord Jesus Christ is as though He were constantly holding out His hand to us and saying, "Come unto me." He will stand upon the earth in the very near future, and those who behold Him will be the righteous. For it is written, "When He comes, we will be like Him." What a marvelous thing it is to contemplate that we will be like Him. How will we be like Him? Because we have forsaken our sins, because we have kept His commandments, because we have called upon His name and we have not forgotten the atonement He has made for us, and we have lived and dedicated our thoughts and actions to the one end—that we might behold His face.

You cannot imagine, it cannot be uttered in mortal words, the inexpressible joy that will be felt by the Saints on that coming day. The things that we can do are so insignificant that they are unmentionable in comparison to the gifts that God holds out to us, the promise that He has given us that we will meet Him and see Him and behold His face.

Oh how constantly, my brothers and sisters, do I pray by night and by day for you, that we will be prepared, that we will be that people gathered out from among the Latter-day Saints to push spiritual things to the fore, who overcame their weaknesses, who complied with every law and commandment of the gospel, and made it possible for Him to come. Christ can't come to us until we have become like Him. That being so, the responsibility is truly yours and mine.

Very often I, or maybe you, have hedged up the way for the outpouring of the Spirit of the Lord as we have felt it today and as we will increasingly have it felt among us in days to come, if we will forsake our sins and prepare ourselves for it. The Spirit of God rested upon the Kirtland Temple, and flames of fire encircled the roof of the building. The crackle of those flames could be heard for blocks around by the faithful Saints. Many of them rushed out and said, "The building is on fire!" The Spirit of God rested upon the Saints therein in such abundance that angels came and administered unto them. Many saw the face of the Savior, many spoke in tongues and prophesied. That was the beginning of this dispensation. The end of it will hail such glorious days for you and for me when we can live for them and long for them and pray for them and prepare for them and be ready for them. It is God's desire to pour out His Spirit upon us so that normally will we enjoy its sweet companionship and feel its purifying influence and speak in tongues and prophesy and interpret tongues, so that the angels will appear before us, and Christ Himself will come into our midst and show Himself to us. And we will see the nails, the holes that were in His hands, the scars that were there and in His feet, and view the side through which the spear passed to pierce His heart, when He gave His all for you and for me.

You and I can be that people to experience these things, if we want to, if we want to bad enough, if we yearn for it hard enough, if we live for it well enough. God has given us that opportunity. The hour is ours, the laws we know, the way we know. God grant that we may find that way and behold His face, is my prayer, Amen.

*23 February 1975. Sacrament meeting. Place unknown. OBTAINING WIVES WITHOUT THE AUTHORITY. LAW UNTO THEMSELVES.*

We have learned by sad experience that it is the nature and disposition of almost all men that when they get a little authority as they suppose, they will begin to exercise unrighteous dominion or compulsion upon the children of men. They have not learned that the powers of heaven cannot be controlled except upon the principles of righteousness. When we endeavor to control them by compulsion or any degree of unrighteousness, amen to the authority or the Priesthood of that man.

The Lord has here a chosen people, and the devil has here 40 of his imps to every one of us to lead us astray. He is succeeding admirably. Fortunately his success is not so much among those of us who are here as it is among those who identify themselves among us and who are not here. But there are those of us here who need to hear what I am going to tell you now.

There is a doctrine that has been advocated to my certain knowledge for the past 50 years, which is a doctrine of the devil. It is a doctrine that is advocated by the so-called independents. It is a doctrine that is advocated by nearly every man that I have known that has come into this work and apostatized from it. That is, when you get into the principle and have two or three wives, you no longer need to worry about who holds the keys or where you go for another wife, because then you have sufficient authority to do as you please. You are a patriarch in your own right and are not subject to any other authority, and you can get to Christ cross-lots and don't have to worry about any of those dumbbells who lie between you and Him. This doctrine is being advocated among us, and there are those among us who are believing it and adhering to it. They will go slowly into darkness as surely as there is a God in heaven if they continue to advocate it. You will not get into the presence of God, you will not have the ordinances of the gospel acknowledged by God if you have gone a devious route to obtain your blessings.

There are those who come among us for a short time to gain the favor of their brethren through their valiancy until they can get another wife. Then you don't see them anymore until they see one of our fair daughters that they want to get. Then they show up long enough to get that girl or hope to get her. If they can't get her they fall away straight and fast. If they do get her it's about as abrupt as the time of the ceremony. It is a sad commentary.

Parley P. Pratt said on one occasion that there were those who were teaching that the principle of celestial plural marriage was not essential to salvation and that they were certain they could get just as far in the next world as those who did live it, if they had one wife sealed in the temple. They didn't intend to practice it and intended to tell their children not to practice it. He said that if you can take this principle or any other principle of the gospel and ignore it and teach your children not to obey it and you continue in this course, if you do not become as dark as midnight there is no truth in Mormonism. I repeat, you take this principle or any other principle and decide you will not keep it and you teach your children not to keep it and you do not become as dark as midnight, there is no truth in Mormonism. I want to bear you that solemn testimony. I don't know when the individual who advocates the ignoring of divine law will escape from finally departing from the way. But he gets off on another track and is like the man at the hub of a wheel. If he takes off on the wrong spoke, the farther he goes the farther he gets away. And by the time he gets into eternity he is way out in the vast blue, past recovery. He has no longer a connection with the Priesthood of God and he is a law unto himself. That man who is governed by his own precepts, his own desires, can no longer have contact with the Priesthood keys upon the earth and cannot be saved. That is not my word. That is the word of the Lord. Read it in the

Doctrine and Covenants, Section 88. That which is governed by law is preserved by law and is perfected and sanctified by the same. That which becomes a law unto itself cannot be saved but must needs be destroyed.

There are those among us today who have gotten the brilliant idea that they have gotten so far along in this work because they've got three wives, that they can get into celestial glory on their own government because they are a patriarch. If that is true, I wonder why it is that President Brigham Young said, "This principle will damn more than it will save." I wonder why it was that he said that you may have 50 wives, but unless you obey all of the principles and rites and ordinances of the gospel, then you will never get into celestial glory. Write that down in your logbook! You may have 50 wives, but unless you obey all of the ordinances of the gospel you will never get into celestial glory.

Unfortunately, and I wish it were not so, there are many of us who are living plural marriage, but there are a handful who are living celestial marriage. And if you cannot prove your right to your wife when you get into the celestial world through that man who holds the keys of that authority to give that wife to you when you get there, you will not have her. Your chances of having her are diminished because you took her wrongfully. If you were upon the earth when the Priesthood was there for you to obtain these blessings properly and you had the right to the Holy Ghost and the right for direction, and if you took her out of harmony with the principles of the gospel and through the man who held the keys of that authority, you neglected the days of your probation. Write that down in your logbook!

I wish it were in my power to make this clear to this people, that the time never comes when you are big enough, when you are wise enough, when you are powerful enough, when you have dominion enough that you can get into the presence of God independent of those who preside over you. If you think it does, think this one over for a moment: Those of you who have received your holy endowments and those of you who haven't received it, what I tell you is God's own truth. When Adam came down to create this world, he had gone through a mortal existence. And he came down with a celestial, resurrected body as a member of the Godhead, the Trinity. And if ever a man reached a point where he could act on his own, I think Adam might have reached it by then. But did he come down on his own authority? No. He had someone who had had a world of experience ahead of him, directing him and counselling him, the Great Jehovah. And did Jehovah come down here to direct him and counsel him on his own authority? No. He had Elohim who governs worlds without number to tell him what to do and to direct him and to say "Amen" to what He did.

Now, if Adam had to concede to authority and wasn't wise enough to act on his own, how in the sam hill can you think that you've got enough authority to act independently when you've got three wives and are still the son of the devil here?

I want you to think it over. God bless you, Amen.



*13 March 1975. Relief Society. Pinesdale, Montana. BEING SELF-WISE AND SELF-SUFFICIENT LEADS TO DESTRUCTION. PRIESTHOOD HOLDERS TO GOVERN FAMILIES AS GOD WOULD. MOTHERS TEACH OBEDIENCE TO THEIR CHILDREN. OUR RESPONSIBILITY TO RAISE RIGHTEOUS SEED. PREPARE FOR THE LAST DAYS.*

I have gone to the Lord in prayer and asked for His help. I am tired and a little bit confused as to what the Lord wants me to tell you tonight. There are so many things that can be said and ought to be said that I don't know just which ones I ought to talk to you about.

We find men in the Priesthood who grow so self-confident in their own ability to cope with all situations that they no longer need the direction of their file leaders in anything. They no longer attend their Priesthood meetings. They become independent. They teach doctrines that do not come from the Lord, among them that if a man has so many wives he no longer needs the direction of his file leaders and he can go directly to the Lord Jesus Christ. All of these brethren who get into this position exercise a dominating authority over their families that is unbearable. They are so wise that they don't need direction. They have become so wise that their wives can do nothing to please them. Among other things that they start to teach is that you don't have to obey the Word of Wisdom and it's all right to smoke a big, black cigar, and getting drunk once in awhile is perfectly all right.

Thank God that I know of none among our brethren up here that have fallen away and imbibed of this spirit. But we as brethren sometimes get ideas, too, that hit us in minor ways, and yet that become major, in our family government. We as sisters and as mothers sometimes adopt attitudes that put us in a position where we cannot possibly magnify our responsibilities, with our husbands or without them. We become so wise that everything we do is right. I hope the Lord will not allow such an attitude to creep into our midst up here.

In relation to the Word of Wisdom, we have attitudes that are slowly being engendered into our lives where we adopt the positions that are not true. In Salt Lake City we have a situation where I found a number of our families, and it's funny that it should be found in our families more particularly than anywhere else in the world, where on the basis of a self-taught assumption, our fathers and our mothers take the position that it is wrong to feed their children any animal products. Milk from the goat or cow, or protein foods from meat or anything of this kind they must not have. A mother forgets that her milk is an animal product and it has the same ingredients as the goat milk or cow milk has, except that it is particularly adapted for human consumption. I wonder why the Lord made such a big mistake as to provide mothers with milk for their babies when babies can't have any animal products.

The reason I am bringing this up is because I have watched our mothers in a few instances in Salt Lake City literally starve their babies to death on this theory. This is something I hope will not be found up here. Everywhere I go I am finding positions assumed that are robbing us of the Spirit of the Lord, because we become so wise in our own conceits that we can't be taught. Women get sick and they know so much about their own bodies because of a lot of sickness and suffering, that their husbands can't help them, their doctor can't help them and nobody can help them, because they won't do anything somebody else tells them to do because they know more about themselves than anybody else, and therefore they die. Then they wonder why the Lord doesn't help them more. These are perhaps exceptional cases, but they are among the problems. It is a very easy thing to become so self-wise, so self-sufficient that nobody can help us, nobody. This is more particularly apparent in our menfolks than I have ever found it among the women. But we just find individuals who get so wise that nobody knows as much as they do on any subject in the world. There isn't any way that will take you quicker to destruction than this way. The Lord tells us we should not rely on the arm of flesh. And this is true. This is what these kinds of people teach and believe. They can't rely upon anybody else. But I wonder what kind of arm they've got! An arm of flesh.

God has placed the Priesthood over the heads of families who are patriarchs to their own families. And they have a Priesthood to be subject to and to honor and to obey, who is God's representative upon the earth. The man who holds the Priesthood in his family, it is his responsibility, whether he can live up to it or not, to be an example of a good father. The best example we've got is our Heavenly Father. Therefore he should be as near like his Heavenly Father and the Lord Jesus Christ as he can, governing his family with as much love and wisdom and charity as the Spirit of God will teach him to govern with.

Mothers should be as nearly perfect as they know how to their children. I was glad to hear it brought out that children must be taught obedience from their mother's lap, from their mother's knee, all If you cannot have obedience in the home, you school, and you will not have obedience to God. you and I have in the patriarchal law of marriage is of absolutely no worth to us at all. It has no redeeming can become good enough to enable us to raise up Lord. And our children are that seed. They should become recipients of the law of God, citizens of the Kingdom of God, evidencing that citizenship by obedience to the commandments of our Heavenly Father in order that they may be trained, that they may become the emissaries of that Kingdom in administering justice, taught from their mother's knee, to the people of the world and the kingdoms of the world in the days that are at hand.

We have been gathered out of the world to this place through the grace and goodness of God from every denomination under heaven, from every condition under heaven, some of us from worthy lives in the Church of Jesus

Christ of Latter-day Saints, which gave us a good start, some of us from lives where we have not known the outpouring of the Spirit in our families, lives that have sometimes been sinful. But through baptism and the laying on of hands for the gift of the Holy Ghost and through true repentance on our part, our baptism has been efficacious and we have started anew with the assurance that our Father in heaven will forgive us our past sins and forget them, and with the understanding that if we return to our past sins, our past sins of the past will no longer be forgiven but will be a condemnation to us. But under these conditions, however we started, we have come into this work more or less prepared for the responsibilities that are ours in being examples to our children in bringing them up in light and truth for the great work that we have to carry on.

If we cannot have the proper influence upon them in bringing them up in the ways of the Lord, we are not going to be able to have much influence for good upon a wicked world outside. If we cannot influence our children to be servants of God, we are not very likely going to be able to influence other people to be the servants of God.

Our example to our children has not been altogether satisfactory. Sometimes our children have, because of past influences, been very wayward, sometimes very sinful and disobedient and determined to walk in the ways of destruction. We are trying at the present time to carefully, graciously, kindly, ask the brothers and sisters who cannot set their lives in order, who find it impossible to set their children's lives in order, to do us one favor, one kindness that will be acceptable to God, and that is, move out of our midst, and get their lives, where they can, in as much harmony with the Spirit of God as they can. A number of families have been kind enough to move off the ranch, to find a place for themselves in the world or in the Church so they will not continue to contaminate like a rotten apple in a barrel. This is a hard thing to say, but it is a kind thing to do on the part of the Priesthood, if we can't set our lives in order. And the reason it is a kind thing to do is because, as I have told you sisters many times, our time is short. If this people do not live up to their responsibilities, God will have to raise up another people to do that work, and I don't know where else He is going to get them.

We ought to be able to qualify. And if we will not prepare ourselves as fathers and mothers and as children, which children should be a select and elect seed of God for a special purpose in establishing the Kingdom of God, if we can't do that for ourselves and clean out from our hearts this wickedness and from our own midst this wickedness, then when God does it the righteous will have to suffer with the wicked to bring about that cleansing. When that comes in our midst, it is going to be a terrible thing.

The children of Israel as a body were rejected by the Lord because their leader said, "Don't suffer us to come into the presence of the Lord. We can't be holy enough to endure His presence." The anger of God was kindled against them and He took Moses and the holy Melchizedek Priesthood out of their midst and gave them a law of carnal commandments. For hundreds of years they lived under that law, trying in vain to come back into the position where

they would be ready for the coming of Christ in the meridian of time. They were so far from being ready when Christ came that it was His people that crucified Him. The Prophet Joseph Smith said that if Christ were to come into the world in this dispensation, they would crucify Him as quickly as they did then. And I don't know whether our people would have that spirit or not. But I do know that we have got to prepare ourselves because He is going to come, and He says He will come to a people who are keeping His commandments.

It is my prerogative, it is my responsibility, it is my heartache to have men and women and children come to me every day of the world, telling me of their problems, of their sins, of their desires, of their inability to do the will of God, sometimes asking forgiveness, sometimes showing defiance. The thing that affects me more than any other thing is my inability to help those who can't help themselves. A servant of God can only do a certain amount of things for the children of God. He can't forgive them of sins they have committed when the light of day was upon their minds and the light of the gospel was in their hearts and they deliberately violated their covenants which robbed them of celestial glory. How much we can desire to forgive them. We can only listen to their weeping and say, "I'm sorry. I can do nothing for you."

The wickedness that is among this people is astonishing. I thank God that you dear people are up here where you can get away from a little bit of it. I adjure you to individually draw near to the Lord, to remember your prayers and call upon His name, to forsake your sins and ask God to help you to be aware of your weaknesses so you can overcome them, because we do, all of us, in our imperfections, still have a few. I want to tell you that if you will do these things and stop tearing your husbands down and stop helping your husbands tear the Priesthood down, and if the Priesthood which presides over you will stop complaining to the Lord about the way He is treating them, we may soon get into a position where the Spirit of God will rest upon us sufficiently that the blessings of the Aaronic Priesthood will be ours, which blessings are the ministering of angels and the companionship of the Holy Ghost. Everyone of us ought to be entitled to these gifts and blessings and then by the cultivation of those gifts and blessings, after a time we will have the opportunity through keeping the commandments of God and calling upon His holy name and walking in His ways, of seeing His face.

Our Savior is very near to us. He wants to come into our presence. He is just waiting on you and me. He is waiting on our families. He is waiting on our children. I hope that we will remember this. I hope that we will not get discouraged by things that are done, that seem to be wrong in our eyes, and let them become stumbling blocks before us. The Priesthood makes mistakes. Your husbands make mistakes. You wives make mistakes once in awhile. And your children make mistakes once in awhile. But none of those mistakes are going to make too much of a stumbling block for you and me unless we harbor them in our hearts. "I can't forgive Brother Rulon or my presiding brethren for this thing that they did. And I won't forgive them. I am just going to cultivate it and I'm going to take it like a choice morsel in my mouth and enjoy it to the very last minute!" Some of us are doing that. Or we say, "My husband is such

an idiot. He just keeps on doing these silly things. I don't think he's ever going to make it, and I just so enjoy tearing him down. I am going to go everywhere I can and just get every bit of enjoyment I can out of it." Then our children imbibe of this spirit and they tell each other what idiots their fathers and mothers are. And of course this is not the way to heaven. Let's stop criticizing the Priesthood and our husbands. Let's teach our children to stop criticizing their parents and get the Spirit of the Lord and work together as Saints ought to work. Then we will be prepared for the days that are upon us.

What kind of days are upon us? The day is near at hand when we are either going to be prepared to be self-sufficient, or we are going to suffer terribly. For a long time we have held out to our brothers and sisters the means to make ourselves self-sufficient. Many of us have done much to look forward to that day. Some others of us are feeling the peak of that "someday" now in circumstances that are being forced upon us. Our husbands are out of work. There are more people out of work in the U.S. now than have been out of work in 20 years. And that number of people is growing by leaps and bounds. Before long there won't be any money from the relief funds set aside for that purpose to take care of hundreds of thousands of families that will have no work. We are getting a little taste of it when our husbands can't work and provide us with the necessities of life here and there among our people.

But wives in some homes have not learned to be economical, to live within their means, who live up to the very last dollar their husbands earn and more. They do not know how to skimp, they do not know how to buy. They've got the idea that if they can't run all over creation in an automobile any time they want to, their husbands won't allow them that privilege, that it's just time to quit and go home to mama. What are you going to do when you can't get any more gas. Are you going to blame that on your husband too? What are you going to do when you can't buy food at a grocery store, because there isn't any? We are going to see those days. And we are going to have to be prepared for them.

The Lord has opened the way for us where we can produce sufficient propane and methane right here on the ranch to operate our cars with all the necessary gas we can use. And we'll have to do it. We are going to have to raise the groceries and the meat that we need. You will probably see the time when we have no more electricity, and we will have to modify our heating units so that we can keep ourselves at least as warm as our pioneer parents did in the better homes that we have, around a stove. Many of these things we will have to adopt in our lives, not because we want to, but because we have to. And then we are going to have to protect ourselves from people who come in and try to steal what we've got or take what we've got. These things are at our doors. And you don't know how lucky you are to be here, because it's the best place on God's earth you can be. Take advantage of your opportunities. Prepare yourselves for the future. Learn to live within your means. Don't think that you've got to have everything that you want.

It's nice to have a bath every day. But if you do, it uses an awful lot of water. What are you going to do if you have no water for a bath every day? It's nice to change your clothes and wash them out every day. But it takes a lot of electricity and a lot of soap. A lot of us have got into a habit that we just won't change. Not that I advise you not to be clean. But let's be reasonable, let's be reasonable so when the day comes that you can't do those things that you won't just die. I had a sister tell me the other day, "Well, if I couldn't take a bath once or twice a day, I'd just die!" I think that's really critical! The tragedy of it is that her husband isn't able to meet all of the bills that she runs up, because she'd just die if she didn't have those baths every day. She uses more soap in her family than my whole family can use in a month, and she buys everything she wants.

Now, if the shoe fits, sisters, then let's learn to wear it, and see if we can't set our lives in order in some of these things. I'd like to see us prepared for these days coming, so that we don't have to suffer with the rest of the world. In the meantime we brethren are going to have to get in and buckle down to prepare better for you than we have done. And there are ways that the Lord has opened up before us. We are trying to work them out so when these times do come upon us, they will not be so bad. With God's intervention, we can avoid many of the trials and sufferings we would otherwise have to endure if we were living in a city, because the days in the cities in the very near future are going to be tough.

I have people who come into my office who do not have enough to feed their families, and they are sick and they are run down and they are anemic, and we don't hear much about it. It has been covered up pretty well. But it can't be covered up too much longer. This government, this nation, is in trouble, and they have only just gotten a little taste of that trouble. God said, "Woe unto that nation or that house or that people which seeks to hinder my people from obeying the patriarchal law of Abraham. They shall not escape the judgments which I have decreed through the mouth of my servant Joseph should be poured out upon this nation." And this nation is waiting for that judgment. That day is at hand. Let's prepare our hearts above all other things so that when it comes we will not have to suffer in spirit as well as in body. This is my message.

I bless you because I know God loves you. And I bless you in His name and ask Him to strengthen you and to give you His Holy Spirit that you may count your blessings and cease counting your troubles. It's a wonderful thing to count your blessings. You can be driving along in your car and you get a flat tire. The husband can get out and curse and swear and kick it and finally get it changed and get back in and complain all the way up to where he is going. Or he can get out and with a cheerful heart say, "I'll have this fixed in a minute," and get back into the car and say, "Boy, that's sure a lot better than it used to be when we drove a buggy and the wheel broke or when we had a horse that held had to ride and we get a bone broken along the way; or when

you are in 40 degrees below zero weather and the heat in the car is awfully nice and it's considerably better than if you went horseback, or you're out walking in it." I have seen all of these contrasts. You can ride along in the car as we did coming up here, and everything around you is so beautiful. Why? Because your heart is filled with gratitude. Because God's big, wide, wonderful world is the best thing He ever gave you. If we take advantage of all its glory and all its beauty and draw near to Him, we will eventually see His smiling face before us, and we can rejoice with Him and all His blessings. I bless you in the name of the Lord Jesus Christ, Amen.

*14 March 1975. Pinesdale, Montana. MUST BE ECONOMICALLY INDEPENDENT. CAN DO ANYTHING IF ONE WITH GOD.*

... Let's do everything we can to become economically independent as fast as we can in every way possible. We will meet unknown obstacles right at the present time. We don't know all of them that we will meet. The devil will throw up every obstacle in our way that he possibly can. But that will not thwart us if we just do the best we can.

The lives of the servants of God have been likened in the 5th Chapter of Jacob to a vineyard or an orchard. The seed of life which is planted in the ground, which is the seed of life in us and the power of God in all things, has to work up through rock and soil. The moment it gets up to a little sprout, then it has to fight bacteria and insects and everything else, until finally after years of endeavor it puts forth its leaves, and then finally its fruit. If its fruit is good, God can use it.

Everyone of us has within ourselves the power to make ourselves fruitful, just as that tree does. We have all the obstacles of mortality to cope with. God gave them to us to make us strong so that we would have a tabernacle in which to operate throughout time and all eternity. And now is our time to do it.

As a body, the Priesthood can be and God intended it to be the most powerful instrument upon earth, because He is our Master, our Father, our God, our Dictator, our Director. He is merciful, and He is just. If we will incorporate that spirit with the seed of life that is in us to build up His Kingdom and to establish it, He will work through us and make us powerful. We can only lose that power when we become involved with the influences of the world so that they dominate our lives.

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... notwithstanding God's demonstration to me of my nothingness and the necessity for us to realize as individuals our nothingness, when we once get

with God so that His Spirit directs us so that we are one with Him, there is absolutely nothing that we can't do. The Spirit of God will enlighten our minds, the Spirit of God will rejuvenate our bodies, and we can do anything when we are one with God.

*16 March 1975. General meeting. Pinesdale, Montana. PROPHECIES THE DESTRUCTION OF UNITED STATES AND THE WICKED. (excerpts)*

I am going to bring up another subject, about the situation in Cambodia and Asia and Russia. Communism is the devil's counterfeit. It superimposes the worship of man's mind for the worship of God. It necessitates the surrender of every right and liberty and every inalienable privilege that God has granted and guaranteed unto man. It is the devil's program.

The United States of America, as a part of the devil's kingdom in its government, has had enough of the blood of Israel in it to help to stem communism. But we have sold out every opportunity we have had to save the nations of the world from the ever-encroaching communism and deadly spiritual menace that is surrounding the world.

I do not know whether you brothers and sisters know this, but Latter-day Saint prisoners are in Russian jails, praying night and day for God's deliverance. Latter-day Saints in Cambodia and South Viet Nam are praying for God's deliverance. The least we can offer them is our faith and our prayers. Some of us will continue to implore our corrupt and evil government so that they will try to help them in their dire need. But we do know that our government is so corrupt and our politicians so vile that most of the time when help is given to these countries, the communists, not the people who are valiant to our cause, get it. This is a terrible situation that we cannot accept, but raise up our voices unto God and ask for His help.

We are doing everything we can to save our constitutional rights and privileges, and it is God's design that the elders in Israel should do this. We have political committees who are doing everything in their power to save this government. But the Kingdom of God will blossom and flourish as a rose when this nation in which we live is broken into pieces and ground into dust like a potter's vessel, "Or," said President Wilford Woodruff, "God never spoke by my mouth."

I promise you in the name of the Lord that the fulfillment of this prophecy is at hand. And you will see starvation, as we have seen it in India and in China, in America. And you will see privations and the slaying of the wicked beyond your heart's imagination, in your lifetime.



*30 March 1975. Sacrament meeting, Salt Lake City, Utah. SAINTS ARE PEOPLE WHO ACT LIKE SAINTS. SAINTS ARE THOSE WHO LOVE GOD'S CHILDREN AND KEEP ALL OF THE COMMANDMENTS.*

I pray that the Spirit of the Lord will attend me while I address you for a few moments this afternoon, because I have a message for you that I believe if you will take to heart and if I will take it to heart, will help us to be better Saints. That's, after all, what we are living and trying to be.

In the days of the Lord Jesus Christ there were the Sadducees and the Pharisees and the Essenes and various other sects. They were all advocates of the true faith. They all felt that in and of themselves their doctrines were nearly perfect. When Christ came among them He spoke very plainly concerning them. Some of them He called hypocrites. He told them that inwardly they were dead men's bones though outwardly they were beautiful sepulchres.

I sometimes think we Latter-day Saints, and I pray God it will not apply to any of us here, are very strong on doctrine, very vociferous in upholding the commandments of God in our words, but in many ways we fall very far short of living the gospel as Saints. Saints are people who act like Saints.

The Savior gave an example in His lifetime. He said that once there was a man who was traveling from a far country, and as he was passing by the way he was set upon by thieves. They stripped him of all his goods, tore his clothes from him, beat him nigh unto death and left him bleeding by the wayside. A great man, a Pharisee filled with the doctrine of Christ in his heart but with little of the milk of kindness in his soul, passed by the way and gazed upon him and went his way, raising no hand to help him. Others passed by, all of them supposedly of the children of Israel, and they looked upon him but were indifferent to his needs and never raised a helping hand and let him go, bleeding and nigh unto death. Finally one of the hated Samaritans, one of those who had been shipped in from another country to occupy Palestine, passed by his way. He saw him near death and picked him up and bound his wounds and anointed him with oil. He took him to the nearest place where he could be given safety, a bed and food and good care and paid to have him taken care of, and said to the innkeeper, "If there is anything more that he needs, only notify me and I will take care of it." "Now which one of these," said the Savior, "was a true friend?"

We are supposedly the friends of God, that's what we try to be. And we are supposedly the friends of our fellowman, that's what we want to be. But too often we demonstrate that we are our own friend, that we are looking out for ourselves almost exclusively, and we don't care too much what happens to the other fellow just as long as things go right with us and we get our sleep and we have our food and we have our clothing and we have our homes to live in and we are comfortable.

A man wrote me a letter some time ago. He said a lot of things in it that were very, very true. He said the Church of Jesus Christ of Latter-day Saints is supposedly the Church of God. It's supposed to be made up of Saints. But I

have found in the world outside of the Church many of the finest Saints, people who are concerned about their neighbor, people who love God and show it by the way they treat one another. Then he said, "Brother Allred, you people are advancing true principles, you are teaching true doctrine, you are advocating the celestial plural marriage principle which is a doctrine of the gospel, and for these things I admire you. I don't find an awful lot of Saints among you." I am afraid that his conclusion is true.

I want to elucidate upon this just a little bit because if his assumption that we are professing to keep a principle alive that is of God and that is necessary to our salvation is the only thing we are concerned about, we are not Saints at all. Brigham Young has said that you could have 50 wives and never get into the celestial glory. Saints are people who love the Lord their God with all their heart, with all their might, with all their strength, and everything they do is with an eye single to the glory of God, and who love their neighbor as themselves, who go out of their way to do something for their neighbor that they would want to be done for themselves, who, though they might not have a drop of the blood of Israel in them, so to speak, would take care of a man who needed help whether he was a black man or a white man or a Chinaman or a Japanese or a Samoan. It wouldn't make a bit of difference, if he was a human being and he needed help, they would raise a hand to help him.

I sometimes wonder, if we will analyze our hearts right closely, just how many of us are true Saints. How much do we care if somebody else has been burned out? How much do we care if somebody needs attention and can't get it? How much do we care if somebody is in agony and pain and needs a helping hand? If we have this spirit of indifference, of not wishing to become involved with other people's business, of withholding help from somebody simply because he is not of our numbers, they are not in our group, they are not in our family, they are not in our Order, it is not the Spirit of God. We will help anybody who needs help. That is the spirit we ought to have. And if we don't have it, somewhere our souls are very pinched.

Furthermore, if we are true Saints and we are advocating the law of celestial marriage and we are living it, really living it, we will remember that that is a crowning principle of the gospel supposedly built upon a sure foundation. The Savior said that there were two men who went forth to build their homes, and one of them built his house upon the sand. He laid his foundation in the sand, and when the winds came and howled and the storms fell upon it, the house fell and great was the fall thereof. But here was another man who built his house upon a sure foundation, upon a rock. And when the winds came and howled and blew upon it, it stood. That's the only kind of gospel that will ever stand. It is the gospel that is built upon the rock of our love for the Lord, "with all my heart, with all my might, with all my strength, and with all my mind, and I truly love my neighbor as myself." On these two commandments, said the Lord Jesus Christ, hang all the laws and the prophets. If you have this spirit in you, then repentance can be genuine, then faith in the Lord is proved, then baptism is efficacious, and we can be washed clean of our

sins and know what the gift of the Holy Ghost is when it falls upon us by the laying on of hands.

Most of us have never yet felt, as we have the right and the privilege to feel through a sanctified life and loving our neighbor as ourself, that gift. And if you and I have our gospel built upon one principle without this sure foundation, we are not Saints, and we have nothing and salvation is not assured us, let alone exaltation.

The principle of celestial plural marriage, built in the lives of people who can only be concerned for themselves and their immediate family and how they are going to get along and how they can gratify their own desires, is the greatest stumbling block that could ever be offered to the children of men. It is not celestial marriage, it is not acceptable in the sight of God, it will not get you into heaven. It will take you down to hell. President Brigham Young said that there would be more people damned by that principle than would be saved by it, and that is a veritable truth. I know a lot of people who are supposedly living celestial marriage today who are living polygamy, but they are not living celestial marriage. And if they continue in their same course without repentance, they shall be damned. And that's the word of the Lord in the matter.

Now, when we have built upon the foundation of loving God and our neighbor as ourselves, then all the rest of the structure falls into its proper place and is well built. Every other law and ordinance of the gospel has its proper place for us, and we can go on to perfection, and we can never cease striving for that perfection whereby through prayer and faithful diligence we may come into the presence of the Lord Jesus Christ. That man who has sanctified his life and obeyed all of the laws, rites and ordinances of the gospel so that the Savior can come to him when He has proved him and lay His hands upon his head and say, "My son, thou shalt be exalted," that man is a Saint. He will be a Saint because he loves God's children, he loves God's creatures, he is filled with the milk of human kindness, he delights in service to others, he would go without, himself, to supply others with what they need.

In the Book of Mormon we have King Benjamin telling the Saints in his day, I say Saints, but he was telling the people to whom he addressed his remarks, "The poor and needy and sick and afflicted come unto you, and ye say in your hearts that they brought these things upon themselves. Let them take care of their own needs. And you send them away saying God bless you. But how is God going to bless them except through His children upon the earth?" You know that God could have restored the gospel upon the earth all by Himself if He wanted to. He could have sent Jesus the Christ down here at the beginning of this dispensation and established the gospel and the record of the Nephites and the record of the Ten Tribes and the record of Enoch and the record of John and all these things we have been promised. He could have done it all by Himself, but through His goodness and His mercy and His influence He left it in the hands of simple, sweet, mortal men. He has always done that. Why does He do it? Because He wants all of us to be seeking to strive to be the leader that He is. He doesn't want to take precedence in all

these things. He wants us to be His representatives, He wants us to be His missionaries, He wants us to be His teachers, He wants us to be His exemplars. If we are, then His work spreads abroad in the land, and not one man has all that to do, not one man receives the glory and development, and not one man becomes solely glorified in the realms of eternal life. But everyone of us can achieve to all that we have the diligence to achieve and to every desire that is righteous in our hearts. So God gives us the responsibility of preaching His gospel and of exemplifying it. Why? For our good, for our development, for our sanctification.

He teaches us the gospel of loving God and loving our neighbor because that is a godlike attribute. And the man who has the love of God in his heart and will do God's will at all cost and loves his neighbor as himself will keep the other commandments, because they will just fall into place. It is built upon the sure foundation.

I wanted to write that man a letter, he is here today, and tell him some of these things and a lot more. I agree with him in the main. But there is one thing I don't quite agree with him in, and that is this principle—that notwithstanding we may all fall short in many respects, I do honestly believe, in the sincerity of my heart, that we as a people do love the Lord. I believe that we love Him with all the capacity to love that we know. I believe that in the main, and I say this carefully because I know it is not true altogether among us and perhaps is not as generally true with all of us as it ought to be, that in the main we love our neighbor as ourselves and try to show it.

I do not believe, and this is the crux of the whole matter, that we are built upon the foundation of merely establishing the principle of plural marriage. That was the commission and authority given to us. But that commission and authority and that need must be bounded upon the cardinal principles of the gospel. It must have a solid foundation, it must be lived by Saints if it is going to do what God intended it should accomplish. That is to raise up a righteous seed unto the Lord and to serve Him and bring to pass the redemption of Zion and prepare the world for the coming of Christ.

We have fallen short of this in great measure. We have lost sight of the real goal, which is that the gospel is not for our selfgratification, for our individual accommodation, but it is to glorify the name of the Lord and to bring up children that we have raised in the paths of truth and righteousness. We unfortunately, through our weaknesses, have many of our children, and I'm not picking on you because I've got the same problem, many of our children who, no matter how hard we think we have tried to bring them up in light and truth, have no testimony of their own, are not walking in the ways of the Lord, and who are not Saints. And unfortunately sometimes we are not Saints, because I find in our midst those who will not keep their promises, who do not have the capacity to meet their honest debts, who will take advantage of their brethren every opportunity they get and think it is no sin at all to take advantage of the gentiles, and who are creating a bad name for the rest of us who are trying to live the gospel because they are not good examples, and who pass people by who are in need.

I remember one occasion, and I'll never forget it because I was involved and I've been ashamed ever since that day. We were a large group of men, there were 7 of us in the car, and we were outside of a large city in the heart of old Mexico. We came across a car about 7 or 8 miles out on the hot desert sand, a poor little old Mexican peon out trying to stop cars to get some help. He had his wife and 6 or 7 little children with him, and they were famishing. The man who was driving our car saw them, he saw their plight, all of us saw their plight. But our driver, a wonderful Saint, a man of God, a holder of the Priesthood, just waved them off and went on by. He didn't offer any help at all. And when I protested I got a few angry looks. Those who do these things no matter what their profession may be, at least in that incident, are not Saints.

Now my message to those within the sound of my voice today is this: God expects us to be His Saints because we believe in all of the gospel and because we keep all of the commandments and because we are godlike in our attributes and because we love Him and we love our fellowmen. And if we do not fill those requirements, the appellation of Latter-day Saints, whether in the Church or out of it, is not applicable to you or to me. I pray God if we find the shoe fits that we will wear it. I ask God's blessings upon you. Amen.

*6 April 1975. Sacrament meeting. Salt Lake City, Utah. WE HAVE THE FULNESS OF THE GOSPEL, BUT WHAT ARE WE DOING ABOUT IT?*

There has been a little debate in the hearts and minds of some of our people as to whether or not we should meet this afternoon, because there are a considerable number who wanted to hear the Conference, the addresses of the Authorities. One of my girls told me that she was disappointed in me because I wasn't upholding the Church when I wanted to come to meeting out here today. I would like to state that I uphold the Church in everything that I heard them say. I think I uphold them more than they uphold themselves. I am going to state why.

I heard two or three of the speakers say that here in the Church of Jesus Christ of Latter-day Saints, we have the fulness of the restored gospel as given to the Prophet Joseph Smith, and in this Church we can live that fulness. You can live every bit of it. Well now, the brother who made that statement-I know he is an honorable man, I know he is filled with the Spirit of God, I know he was making that statement in the sincerity of his heart. But there are so many of us who make statements in the sincerity of our hearts, who just don't know what we are talking about, or else we have forgotten some of the rules.

Inasmuch as there are gospel principles restored and every gospel principle has its associated blessing, and the fulness of the gospel was restored in our

dispensation of time, we must conclude that everything that God restored through the Prophet Joseph Smith is beautiful and essential to our salvation. It's a strange thing that we could, should and do declare to the world that we have the fulness of the gospel in the Church of Jesus Christ of Latter-day Saints, and those that come into the Church can live the fulness of the gospel, and it is one of the greatest joys of their lives to be privileged to do so.

We believe that we are living the fulness of the gospel. We believe in the fulness of the gospel, and we're trying to live the fulness of the gospel. We perhaps understand more of the gospel than the members of the Church who spoke to us this morning do. But statistics prove that in the main we are not living that fulness that has been restored to us. It has been urged that when a principle of the gospel is changed or taken away from us, that the Lord God in some ways does change, that in some ways He does give different commandments. And I will agree-with a little bit of explanation.

God, as far as His principles and His program and His ordinances and His laws are concerned, never changes in the least degree. But in dealing with God's children because of their waywardness and their lack of faith, their lack of understanding, He always gives to them His gospel and gives them a chance at it. Then when they say, "We don't want it, we are incapable of living it, the sacrifice imposed upon us is more than we can stand, we have been prevented by the laws of the land from living it," then God may give to us a law of lesser commandments to prepare our hearts and our souls for that fulness which He restored to us in the beginning. This is so beautifully exemplified in the lives of Israel, the chosen people of God in the days of Moses. All of the miracles of the gospel and the power of the Priesthood and of Almighty God were made manifest to those people when God with a strong hand led them out of Egypt. They knew the power of God and the goodness of God, the mercies of God. When they came to the point where God desired to restore to them those laws which would enable them to enter into the fulness of God's glory, they said, "No, we do not dare to come up into the presence of the Lord. He will consume us!" And while Moses was up on the mount, they rebelled against God and proved unworthy of their blessings.

It is recorded in the 84th Section of the Doctrine and Covenants that God in His wrath took Moses and the holy Melchizedek Priesthood from them. He took the fulness of the gospel from them and gave them a law of carnal commandments, that they might be as a teacher to them. Paul the Apostle in speaking of that said God added to the gospel with the law of carnal commandments, laws and ordinances which had not the power of endless lives, that it might be as a school teacher unto them. These laws and ordinances given of God to ancient Israel were not the restored gospel of Jesus Christ, but a preparatory gospel to lead the people up to the laws of the gospel. They didn't even include, if you please, the law of baptism, they didn't even include the law of confirmation, they didn't even include the fulness of the Melchizedek Priesthood without which no man can come into the presence of God the Father and live.

Doubtless in their time, President Brigham Young tells us, they sought these blessings but fell short of them because of their weaknesses. But there is a singular thing about this. In this time of darkness, between the time of leading the children of Israel out of Egypt and the coming of Christ, there were many prophets who, through obedience to the laws of the gospel, not the carnal commandments given to the children of Israel, but the laws of the gospel, came up into the presence of God and talked with Him face to face and preached His gospel and administered His ordinances acceptably unto God. And if the Church had been upon the earth with the same ideas that we are being taught from the pulpits today, it was sinful for these prophets to seek that which the Lord had taken from them. Because it is now argued that it is sinful for us to live celestial marriage because the prophet no longer has the keys of that authority (the prophet of the Church). God has taken the principle from us, the Manifesto stopped its practice, and it is sinful to obey a commandment of God.

It is sinful to believe in the Adam-God doctrine which you can read and understand by the Journal of Discourses. One brother says they are a standard work of the Church. I don't believe the present authorities are going to agree with that brother, but I know Brigham Young would. He stated that he considered them just as much gospel as any of the other scriptures written. And the Adam-God doctrine was taught in the Journal of Discourses. But if you believe in that today, you can be cut off from the Church for believing a false doctrine and teaching a false doctrine. Yet in the Church in all the sincerity of their hearts, 99% of those brethren would tell you that they believe in all the gospel.

If you believe in the united order and the law of consecration, it's enough to get you cut off from the Church if you get out and try to live it. I know a lot of people who have been cut off from the Church for just that.

It is a singular thing that there was a period of time during President Brigham Young's and President John Taylor's administrations that people in England, when the gospel was taught to them, would not accept the Adam-God doctrine. If they would not accept it, they were refused baptism into the Church. And there were a few instances where people were cut off of the Church for not believing that doctrine. Now today, it is not a prerequisite for entering the Church. If it is, I haven't heard of it! You can be cut off from the Church, though, for believing it.

So, we have the fulness of the gospel and the Church has the fulness of the gospel, and let's admit that. But only that fulness of the gospel which we are living is going to have any power to give us endless lives and the blessings predicated upon obedience. Here in this congregation we say we have met together here because these are our people. This feels like home and we believe in all of the gospel. We want to live all of the gospel, and that's why we are here. Yet I will venture, and I am going to be careful in saying this, I will venture that there are people who do not believe the Word of Wisdom

enough to keep its requirements. Now, it was not given to us by way of commandment but by way of the will of God showing forth His desires concerning us if we were to sanctify our lives. Of course, "He that is commanded in all things," saith the Lord, "shall in no wise receive his blessings, for he is a slothful and an unwise servant." He should be anxiously engaged in a good cause and bring to pass much righteousness of his own free will. So the Lord in His mercy gave this not by way of commandment, but showing forth His will concerning the Saints, that they might sanctify their lives, walk and not be weary and run and not faint, that the destroying angel shall pass them by as the children of Israel. That's quite a little bit to live for. You can have those blessings. But it isn't a commandment, so we think we don't have to live it. But it is the will of the Lord, and some of us don't live it.

The law of tithing is a law that the Lord gave to us, to the Church and to you and me. And we believe in the fulness of the gospel. I don't know what the last Church report was, but as I have stated from this pulpit before, it is around-we'll give it top rating-maybe around 27%. That means that about 70% of the Church is not living the law of tithing. We believe in the fulness of the gospel. But what are we doing about it? And here, how many of us are living the law of tithing honestly before our Heavenly Father? We believe in the fulness of the gospel, but what are we doing about it? Are we going to receive the blessings predicated upon obedience? What are the blessings of the law of tithing alone? The Lord says He will open the windows of heaven and pour us out blessings such as we are not able to receive, if we will live that law.

The Lord tells us in the 64th Section of the Doctrine and Covenants that if we will live that law, when the wicked are burned as stubble, we will not be burned but will be caught up with those that are sanctified. It's just one of those little principles that we don't have to worry about. So we don't live it. We have the fulness of the gospel, but what are we doing about it?

I would hand this question out to my wonderful brethren who spoke under the inspiration of the Lord in all the sincerity of their hearts today who said, "We have the opportunity today in the Church of Jesus Christ of Latter-day Saints of living every principle of the restored gospel, for we have the fulness of the gospel." What are they doing about it? And what are you and I doing about it?

The question as far as you and I are concerned, is not what they are doing about it but what we are doing about it. We are not set as judges upon them, nor do I think they are capable judges to us if we are doing our part in trying to keep the commandments of God. I want to tell you that we will not come into the presence of the Lord, we will not be caught up to meet Him in the clouds, we will not be numbered among the resurrected Saints at the coming of Christ if we are not keeping the laws of the restored fulness of the gospel. And that is exactly the message that God gives us today. He has given that through His prophets in the Church today, He has given that to you through my mouth today. It is the word of the Lord! You will be saved according to the manner of life you live, the commandments of God you keep, and you will never receive any blessing in the gospel for a law you did not keep, though the fulness of the



gospel is in your hands. The responsibility is ours, brothers and sisters. God help us to live up to it.

*13 April 1975. Sacrament meeting. Place unknown. MUST LIVE FULLNESS OF GOSPEL TO BE SANCTIFIED. PARTAKING SACRAMENT WORTHILY ESSENTIAL FOR OUR SALVATION. JOY OF LIFE. BE GRATEFUL TO SUFFER FOR CHRIST. (excerpts)*

Anytime we say we believe in the fulness of the gospel, so do many other people profess belief in the fulness of the gospel. The Church professes belief in the fulness of the gospel. To believe it is not enough. It is the living of the gospel that edifies us and that will sanctify us and bring us into the presence of God. Let us be a people who live the fulness of the gospel-every commandment.

The Savior said it is best for us to have a millstone tied about our neck and be cast into the depths of the sea than to fail to keep one of the least of the commandments of God and to teach each other so to do. We therefore are under the strict responsibility of keeping the commandments of God. And it is the keeping of the commandments of God that sanctifies and prepares us for coming into the presence of the Lord.

You and I as individuals will never see the face of our Lord if we do not live the fulness of the gospel. When I say "live it," I mean to abide by its principles. And that fulness of the gospel requires the united order, the law of consecration, sanctification, stewardship and the living of the law of celestial, plural marriage. Having two or more wives will not save any one of us. Brigham Young said it would damn more than it would save. So let us keep these things in mind.

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There are many who now sleep, who are not with us, because they have partaken of the sacrament of our Lord's Supper unworthily. And since you and I should be fully aware of the fact that God is the Author of life and death and that we can be living today and gone tomorrow, let us try to partake of this holy ordinance worthily for the glory of His name and the preparation of our hearts for the outpouring of the Spirit of God that accompanies the righteous administration and partaking of it. This is a very sacred and holy ordinance and is essential to our salvation in partaking worthily as is the ordinance of baptism. We renew our covenants which entitles us to a forgiveness of our sins if we forsake them. Keep these things in mind, and remember, we do this in remembrance of our Lord and His sacrifice, and we promise to keep His commandments, that His Spirit may be with us.

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...a lovely sister who had endured a great deal of pain and agony, and who had come to me often and asked me to pray for her. She came to my office and she said, "I can't understand God, I can't understand why He lets me suffer so. I have lived a good life, I have been a good Relief Society sister, I have since my youth taught the young people, I have been a good woman. And yet God doesn't hear my prayers. I sometimes wonder if it does any good to believe in God." And I knew that she had suffered a great deal. I knew that perhaps she was a little exorbitant in her praise of her own good works and her own worthiness. But I told her that she ought not to question the goodness of God. And I thought, "Well, you ought not to scold her, to reprimand her for thinking these thoughts. Maybe if you endured the pain that she is enduring, if you were passing through what she is passing through, you would be able to understand her desperation and her doubts." The thought passed through my mind at that time, "Maybe God could give me the experience of knowing this desperation." At that time I cast that thought far from me, because I didn't want to have any such experiences. But since that time I have had the privilege of passing through a great deal of pain. And I have learned one thing for myself. That is that the gift that God has given to us of life and the opportunity that is ours to serve whether in perfect health or whether in pain, is a most marvelous gift, that whether he hears our prayers and removes our pain or not, whether we remain dizzy and groggy and in agony or not, life is still sweet if we can say, "I know that my Redeemer lives!"

If we can know that when this mortal life is laid aside, that through the atonement of the Lord Jesus Christ, we will come into the spirit world and continue in a life of service and growth and good works in the work of salvation for the dead and the redemption of others through the preaching of the gospel in the spirit world as we are called upon to do it here, if we can know that whether in pain or sorrow or despair or grief, life is a wonderful gift.

I am reminded of the sailor who had taken the responsibility for his shipmates' wrongdoing and had taken 40 stripes, strapped to the mast, and who in agony had, a short time after, passed away. As he was brought before the judgment seat of God, he said, "Who is God that He should judge me? Has He ever been striped 40 stripes for another as I have suffered? Has He ever been wrongfully accused and cast into the hold and darkness of night? Has He felt the hiss and the scorn of His shipmates and heard them ridicule and despise Him. Has He endured what I have endured? What does He know of judgment?" When the Master came and stood before him, when he recognized the Lord Jesus Christ, it suddenly dawned upon him that nothing that he had ever endured but what Christ had endured in greater measure, that he had not had the sensitivity nor greatness that Christ was born with, he had not descended below all things and risen above all things as Christ had done. Christ had been crowned with thorns, He had been hissed and scorned, He had

been spit upon, He had endured 40 stripes, and then He had been nailed to the cross where He died in agony, not for anything He had done, but for the children of men. Let us remember these things and count our blessings. Whatever we may be called upon to pass through, let us bear it joyfully, thanking God for it and counting it but dross that we are counted worthy to endure some small things for the gospel of Jesus Christ and in thanksgiving for the atonement of the Son of God.

*4 May 1975. Salt Lake City, Utah. FUNDAMENTALISTS AND INDEPENDENTS. (excerpts)*

... Many influences are at work to discredit this work. Wherever God raises His hand, Lucifer always raises up a counterfeit and plays it to the limit. The governments of the world are under Lucifer's power, and he has reigned in power and in horror over the face of the earth with his armies and his wars since the world began. In these last days every counterfeit that can possibly be brought up to discredit the works of God will be brought up.

... This body of men are primarily here and we are engaged in the work of perpetuating the fulness of the gospel, which includes every law and ordinance of the gospel, in order that we may preserve the Church. We claim the basis for this right and this privilege on the premise that John Taylor received instructions from the Lord Jesus Christ, an appointment by Joseph the Prophet to perpetuate this work independent of the Church, and set men apart, and told him when the Church should utterly turn from it, when a Manifesto was signed and they were no longer sponsoring it, that these men should take over. Upon this premise, fundamentalism, so-called, was born.

We have among the fundamentalists all kinds of fish, just like we have in the Kingdom of God. Unfortunately, among the fundamentalists we have some very strange fishes, and they are reaching out and encompassing and embracing more and more of this work, to God's sorrow and to my heartache and tears.

We claim the right to perpetuate a holy principle, which is plural marriage, upon the basis of this work done by President John Taylor, that he authoritatively, under the direction of Jesus Christ and Joseph Smith, set men apart to perpetuate this work. If we have any right at all, it must be based upon this assumption and the proofs that are given by the Spirit and external evidence. And yet, while we claim it we have a greater number involved in this work in the perpetuating of it seemingly than are engaged in it through proper authority.

We have those who proudly acknowledge that they are independents. How did they become independent? Well, they came to those who had authority in every instance that I know of, and had one or more wives sealed to them. Then

they became so wise in their own self-conceit that they no longer needed that authority. So they go out to people who have been denounced and discredited and removed by the voice of God through these men who have this authority, and have other wives sealed to them. Now if this was all of it, that's bad enough, it is damnable. But that is only the beginning of it.

After awhile they get so wise and so smart that they don't need even these men who have been removed from the councils of the Priesthood to perform the ordinances. But they will choose one of their brethren who is an independent, who has no claim to authority, and they'll have him perform this ordinance for them. Or, in the final step of degradation and self-sufficiency, they will perform the ordinance for themselves. Such a course perfectly fulfills the warning of the Lord in the 84th Section of the Doctrine and Covenants that that man who becomes a law unto himself cannot be preserved by law nor by justice nor by judgment. For they who are preserved are preserved by the law, and they are perfected by the law, and they are sanctified by the law.

To have a man who is an independent perform a marriage for an independent may give you polygamy. But as God lives, it doesn't give you celestial marriage. If this were all that you had, then you find among these men an ever-increasing number of them who do not baptize their children when they come of age. They do not claim the right to do any of the other ordinances but plural marriage. Therefore, their children do not receive baptism, they do not receive the Holy Ghost by the laying on of hands, and if they do it is by the authority of these men who have no authority. And if they don't, it goes still further by when they get old enough they are not given the Priesthood. But if they do it is by those who have no authority. Then having no Priesthood, they take a plurality of wives, and if this isn't polygamy I don't know what is. know definitely it is not celestial marriage.

Their inroads among us are ever-increasing. One of these men came to me yesterday and said, "Brother Rulon, I would like to honor you by letting you give me another wife." I told him that I declined the honor. I had another one come to me day before yesterday and say, "I have a wife and nobody must know about it, and I want you to perform it secretly." I said, "Well, you call me up a few days from now and I will tell you secretly whether I will or not." And of course the answer is no.

We are going to tighten down on this, brethren, and let the polygamists and the whoremongers and those who are so identified by Brother Spencer W. Kimball, occupy their proper positions. But your responsibility as a Priesthood holder and my responsibility as a Priesthood holder is to acknowledge the authority that God set to perpetuate this principle. We enter into a covenant that is for time and for eternity, and we honor it by raising up a seed unto the Lord, not for justification for your lust or for the number of wives that you can get. If you can't do this, as surely as God lives you will be numbered among those who go down as Sodom and Gomorrah did. I do not wish to make these statements because of any personal desires or any seeking after any personal aggrandizement. I make them because we either have the authority or we haven't. And if we haven't, God help us. We know that these men have not.

Therefore, let's not get out into left field with the proud independents who stand on their own feet, perform their own ordinances for themselves and leave a generation of family.

I had a man tell me the other day, "I'm an independent and I'm proud of it. I've got 139 grandchildren." One former Councilman was an independent, so-called. He didn't follow Joseph Musser or the other brethren. He performed marriages until he died. Now a lot of these independents are coming to us for this authority. In talking of this, this man referred to the former Councilman. He said, "The Lord is blessing you people, so it proves that He approves of you. He is blessing the former Councilman and his family, so it proves that He approves of him and his family. He is blessing all of the independents, and it proves that He approves of them, and that includes the people in Colorado City."

On the same premise He is blessing Murder, Inc., and the Mafia, and that proves that He approves of them. It is a little singular that when he made this statement his aged 93 year old father said, "Yes, He is blessing the former Councilman and his sons and daughters and all associated with him, but they sure are in a hell of a mess!" And I think that about sums it up.

These generations, brethren, are being lost not only to God's work, but they are losing their own souls. They are worse off than if they had never known the fulness of the gospel, because a portion of truth they once had they deny and turn from it. Then they continue their apostasy by denying that authority which they claim gave them a right to enter into celestial marriages independent of the Church. And you can't get more out of order than to be in that position.

I decry, I despise, I abhor these independent workers of iniquity and darkness. They may be proud of themselves; I am not proud of them. They are wreaking havoc among us and they are furthering the devil's work. I want to make that very clear.

I hope our Heavenly Father will temper the winds for our sake and we can pull up our collars around our shoulders when the storm blows and get by without too much worry about it....

*11 May 1975. Family Sunday School. Salt Lake City, Utah. ADAM-GOD/CREATION.*

I would like to start our lesson this morning in the book of Moses, Chapter 1, with some remarks as they come into the closing of that chapter.

We talked about the evidence in the book of Moses that Adam was the God of this earth, the position that he occupies, and the fact that if we cannot

regard Adam as a God, and if we believe in the statement coined by President Lorenzo Snow from divine truth that "As man is, God once was, and as God is, man may become," and we are not allowed to give to Adam the distinction of being God of this earth and Father of His children in that exalted position, then what hope have we of becoming Gods if we deny Adam that right when He was the Father of us all?

I would like to start reading the word of the Lord to Moses in verse 39, Chapter 1. It sums up my opening remarks to the effect, "For behold, this is my work and my glory-to bring to pass the immortality and eternal life of man." I would like to advise the class that the word "Adam" has had many translations. God gives it the translation of being "the first man." It is also interpreted from its stem and origin that it means "red." Sectarian preachers have concluded that he was given that name meaning "red" because he was made out of the red earth. But the Hebrews give another meaning to it. In the ancient Hebrew, "Adam" translated literally means "God clothed in blood." That is its literal meaning in the Hebrew-God, who took upon Himself mortality and had blood flowing in His veins again, a man in whose body the life blood of mortality flows. If you have this ancient meaning, and it can be proved, it certainly adds much to the Adam-God doctrine.

I was reading an ancient manuscript taken from India, talking of the three Magi who came from the East to visit Christ when they followed the star. One of them, speaking to Mary, said, "Our forebears have long known that such a One would come to redeem mankind. For we were promised that He who was begotten of the Ancient of Days should redeem His children." I thought as I read those words that it was very beautiful, that phrase to come out of India from one of the ancient writings. Of course if you don't know who the Ancient of Days was, it doesn't help you out much. Adam is often referred as the Ancient of Days, being the most ancient of all mankind, being the first of mankind and who had one of the longest lives among mankind.

"For this is my work and my glory-to bring to pass the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak."

Now, Moses wrote, or it is attributed to him to have written, the first four books of the Bible-Genesis, Exodus, Leviticus, Numbers-and if this ancient writing as it now appears in the Pearl of Great Price had remained in the book and had not been deleted by early writers, it would certainly have added much to modern Mormonism. But to find it in the translation here adds to the credibility of the divine mission of the Prophet Joseph as a prophet because it is being borne out on every hand.

"And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men-among as many as shall believe. (These words were spoken unto Moses in the mount, the name of which shall not be known among the children

of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.)"

Q: In what way does He liken Joseph Smith to Moses?

RCA: In that Moses stood as a representative of God to Israel. Through Moses, God's will was made known to Israel. Through Moses, Israel was redeemed from the land of Egypt. Through Moses, many revelations of God propounding His mind and will were made known. Through Moses the children of Israel had an opportunity to come up into the presence of God and have the fulness of the gospel, which they were unable to accept because they rejected it. And in the last days a man "like unto Moses" would receive these words and give them again to the children of men. Joseph the Prophet was like Moses in many ways. He revealed the word of God to Israel, he gathered out from among the nations of the earth upon the land of Zion, in the land where God promised they should gather and receive the gospel in the last days. He had many revelations. He revealed the fulness of the gospel to them, much of which they were unable to receive and they have a lesser portion now. There is a great likeness in Moses and the Prophet Joseph.

Q: I notice in studying Church history that President Brigham Young very strongly taught the Adam-God doctrine, as did Heber C. Kimball. I notice it just kind of died out apparently. My question is, why did it die out, who ceased to teach it? Was it continually taught, for example, in the School of the Prophets to those brethren that were close to the Prophet? Why did the Church turn away from it?

RCA: It was taught by Joseph the Prophet to his closest associates in Nauvoo. Both Brigham and Heber C. Kimball stated that they received that doctrine from the Prophet Joseph. In that day, even the most devout of the early Saints in the Priesthood found the doctrine hard to receive. It was so contrary to their early Christian convictions. When they came out here into the Rocky Mountains, Brigham felt that they had, after baptism, rebaptism and the reformation taken place, prepared themselves for receiving this doctrine again, which would more rapidly get them into a position where they could come into the presence of God, knowing who He was and how close He was to them. But again it was received with such unbelief that even Brigham in his day said if he were to be condemned of God for anything, it would be that he had revealed more to the people than they were able to receive, faster than they were able to receive it. And he apologized on at least two occasions in conference for having revealed that doctrine to them, and ran over it by saying, "What difference does it make whether Adam is our God, or some other God, as long as we know Adam was our father and we will have to turn to him for our blessings?" So even in Brigham's day they had trouble. Brother Orson Pratt, who was an apostle, said he could never accept that doctrine, and he maintained that position all of his life. So with this much resistance in the authorities of the Church, it is quite easy to understand why it ceased to be taught among the members of the Church. But it was taught in the School of the Prophets repeatedly. And it was taught among the apostles, the seventies, when the Twelve were teaching them for their missions to the world,

repeatedly. I have the notes of all of the early seventies' meetings. It was repeatedly taught. In the diaries of those men, who wrote diaries and left them, there was hardly a diary written but what testifies, including Wilford Woodruff and John Taylor, that Brigham Young and Joseph Smith taught this doctrine. So we do know that it was early taught; it was widely taught. Eighteen articles appeared in the Deseret News substantiating the Adam-God doctrine in the time of Brigham Young and John Taylor. And that went out to the world.

Q: About what time did they stop teaching it?

RCA: They stopped teaching it as a Church doctrine in John Taylor's time because it was so generally disbelieved. But during John Taylor's time and way down into President Joseph F. Smith's time they were teaching it in special Priesthood classes, especially in the seventies. And as late as 1907 and 1908 they would not baptize people into the Church in England and in the Scandinavian countries unless they believed that doctrine.

It is very singular that we have in Vol. 16 of the Millennial Star a letter written by—I don't remember the elder's name—but he was president of the mission at the time, telling the president of the Church that they were getting many converts, but that the latest cat-let-out-of-the-sack was kind of hard for the sectarian believers to accept. But they were teaching the Adam-God doctrine to them, and as soon as one of these enlightened men who was among the elite of England could receive that doctrine, he would be baptized. That's in Vol. 16 of the Millennial Star.

Now, in that day, in the later years of Brigham Young and the early years of John Taylor, there were a few individuals excommunicated from the Church for not receiving that doctrine.

(Comment about Orson Pratt's position.)

President Brigham Young scored him very hard because of the position he occupied and his inability to accept that doctrine. And excommunications that took place were not generally approved by the leaders of the Church. But there were presidents of stakes and bishops of wards who felt that the spirit that dominated these people in rejecting that doctrine was sufficient to give them justification to recommend excommunicating them from the Church, and there were two or three who were excommunicated.

Now we have exactly reversed the situation. We excommunicate them from it if they do believe it.

COMMENT: One comment about Brother Pratt. He was such a stalwart in the faith and did such a beautiful job of upholding the principles to the world and he was such a valuable man that President Young couldn't have afforded to have lost him. In the Charles Walker Journal is an instance of the time when Lorenzo Snow relates to Charlie Walker and some of the other brethren that Orson Pratt wanted to republish his writings in the Seer. President Brigham Young told him, "No," that there was doctrine in there that was wrong. Orson Pratt said, "No, there aren't any doctrines in there that are wrong." President Brigham Young said there were and named them out to him and told him which ones were wrong. Orson Pratt said none of them was wrong and he defied him and stood up and called all of the other apostles a "bunch of



women" because they were so hammered and pushed around by Brigham Young. He said, "I am going to resign from the Quorum." Brigham Young stood up and looked at him straight and said, "Orson Pratt, you are not going to resign if I have to rub your ears until you see this thing straight and see it is true!"

RCA: I know.

COMMENT: I was thinking of those people who were excommunicated....

RCA: Well, we had a situation that was very much like it is now, history repeating itself in reverse. In a majority of instances, presidents of stakes and members of the Quorum of Twelve would not excommunicate people for believing the Adam-God doctrine. But you can take one or two or three men who, if they found out they believe in the Adam-God doctrine, would see to it that they were excommunicated. We've got that situation today, and that's the way it was then. They didn't believe it then. The majority of the leaders of the Church thought, as President John Taylor said, that they should believe these doctrines. They ought to accept them, but we bear with them in hoping they will see the error of their ways and repent. And in our day, the majority of the leaders of the Church take the position, "Well, these people are deluded in believing the Adam-God doctrine, but they have a right to believe what they want to, and we shouldn't excommunicate them." But we've got a few people who the moment they confess they believe the doctrine, they will excommunicate or see that they are. It usually goes out that if they believe in the Adam-God doctrine they certainly believe in polygamy and they tie them down on that.

Q: What is the tie there? Why is it the two seem to go together, that if you believe Adam-God you automatically accept plural marriage?

RCA: Well, they are the crowning principles of the gospel. They are at the top of the ladder. And they are almost hand in hand in principle that the Saints either believe or do not believe. Since the body of the Church does not believe them, if they believe one they take it for granted that they believe the other and therefore they should be excommunicated.

We've got the promise in the Doctrine and Covenants and in the Book of Mormon and in the Pearl of Great Price that in the last days after the Lord has proved His people to see whether or not they will believe the revelations that they have already received from the Prophet Joseph Smith, then He has other truths that He will reveal to them. Well, these are two crowning principles of the gospel, or they are two of the crowning principles, not the two, and they go hand in hand.

For a long time they cut people off-oh, I remember back in 1914, 115, 116, they were cutting people off the Church for believing in the united order and practicing it-that with plural marriage. If they believed in the united order, they believed in plural marriage and they whacked them off for those two. Now it's Adam-God and plural marriage.

But this proves to us that we are not quite yet ready to receive all the additional revelations and light and knowledge and writings that the Lord says He will bring forth to us.

COMMENT: I think it is interesting that the people reading through the Doctrine and Covenants don't come to the realization that it's true. I guess they don't know the interpretation of the phrase "Adam-ondi-Ahman," because that literally means "the place where Adam was called God".

RCA: That interpretation was given to us by the early prophets.

COMMENT: If anybody studied Priesthood, the doctrines, the principle of patriarchal leadership, that they can't obtain their blessings except they go through their grand patriarchs of the Priesthood, step by step through the file leaders, then they would realize that we have to go through the grand patriarchs and the ancient patriarchs through the beginning of time, through Noah and Seth and Adam, to obtain our blessings. That leaves Adam as the last great patriarch before God. They ought to have some respect for him in that step alone.

RCA: I think it is very singular in going to the Latin, French and Spanish, which are our most ancient languages, that we find the word "ondi" still means, "the place that was called," or "the place where it was called," or "the place where some thing was called"-by name. It still means that after all these generations.

All right. Chapter 2. ...manifest in the works of the Gods that starts in Chapter 1, verse 34 and continues and is found in the Book of Mormon also, to enunciate that Adam was one of many, that almighty God in whom the fulness of Godhood dwelt, was one of many. Paul the Apostle in speaking of Jesus Christ said he thought it not robbery to make Himself equal with God, for in Him the fulness of the Godhead dwelt bodily. This is speaking of Jesus Christ. Paul the Apostle in the Bible makes this statement. So, in this verse 1 in Chapter 2, we have God speaking unto Moses concerning the creation of the earth and saying, "I am the beginning and the end, the Almighty God."

Now, this doesn't mean that He was the first God, it doesn't mean that He is the only God. It means that as far as this world is concerned, He is the first God and the only God, that He is Jehovah who spoke to Adam and under whom Adam commenced His administration and work upon the earth, that in Him the fulness of godliness dwells.

Now He goes on and says, "By mine Only Begotten I created these things." Here again is one of many. There has to be a line of Saviors run down through the worlds. Said the Prophet Joseph, "Every world has its distinctive Savior." So, the Almighty God had a Son of God, by whom He created all things, and He is speaking of one unit of all things in this instance (verse 1), because He is revealing to him (Moses) about this heaven and this earth. Moses says, "Tell me about all these earths," and He says, "No, you wouldn't understand that at this time. I will tell you only about the earth upon which you dwell. I am the Almighty God, I am the Beginning and the End, I created all things and by Mine Only Begotten created I them." And if He put in there "which is many," He would have total chaos in the minds of the average Mormon or the Latter-day Saint. Nevertheless, it belongs there. The Lord does repeat it in this instance in verse 34, and He does repeat it in the Book of Mormon. And He

does let us know that He is talking to Moses now about this earth and this heaven.

"In the beginning I created the heaven and the earth upon which thou standest. And the earth was without form, and void;" Now He's coming back again to, "I'm talking to you about this earth upon which you dwell." "And I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God. And I, God, said: Let there be light; and there was light. And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness." Now here you have words that an infant mind in a finite way can understand. And we who have the minds of infants can understand if God is speaking of Himself as the omnipotent, omnipresent, only God of all creation, that then this could happen and the world could accept it, that by His Son He created all things, etc. The leaders of the Church today say that Christ created all the worlds that are in the heavens and the earth, and in only a recent publication of the Ensign, one of our apostolic writers tells us that Christ created all of these billions of earths for billions of years, and this was the first time He has come down and taken a body. This is from our prophets! But if you understand what the Lord is talking about, He means that this has happened on every earth that was celestialized, every earth that had mortality upon it and was celestialized, that had a Redeemer who redeemed it.

"And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and morning were the first day." Now God speaks to him about night and day, and an infant mind can understand this. But if He went on to explain how He divided the light from the darkness by driving the mists away from the earth and the chaos that was around it and the freezing ice that was upon it to melt, and the waters divided from the land and the sea, and He went into all the details, they would throw up their hands and the book into the lake. But he can explain it in these few words so an infant mind can understand it.

But if you have a mind that is a little beyond the infant mind, you can understand that He is speaking about this earth getting its light from the sun and that the light of the sun warmed it by day and that the light of the moon gave it light by night, and He didn't just pluck the sun out of nowhere and put it up there like you would pin it to the wall, nor did He pluck the moon out of somewhere and put it over here and then divided the darkness from the night and had light on one side and darkness on the other side. A mind of an infant, putting those up on the wall would understand that. But our minds can comprehend that God meant much more than that. He meant that He removed the mists that covered the earth and that light shone through and brought warmth. The seeds that He had brought from other planets began to grow, and all of these things began to happen. And that the sun wasn't just put there then, that it had been there for billions of years before. The moon wasn't put there then, it had been there for at least 4 1/2 billion years before. The world wasn't just put there in that instant. It had been in its formative creation for 4 1/2 billion years before.

These things are not explained in the presentation of the gospel to the world because you have to believe in the gospel in its simplicity before its intricate parts are made known. We see the human body, and it's beautiful. In its entirety we comprehend it. We see that we have eyes and ears and a nose and a mouth and legs and arms and hands and feet. And it is beautiful. But after you've said that much to an infant mind and began to explain that this eye through which we see has 37 intricate detailed parts, that each contributes to the possibility of our having sight, it would be a little beyond their mind to comprehend. And that the ear is divided into three separate divisions, each division having a distinct part which makes hearing possible, which is connected with the nerves of the brain, which has central parts which give us our equilibrium, which has another part which gives us a resounding to the auditory nerve so we can hear, and go into the details of how that is possible, an infant mind is not likely to comprehend it. So you could go on to every part, the nose, the mouth, the liver, which has its 12 distinctive major functions. If the body has a liver and a child is only told that, he can perhaps comprehend. But to tell him how it functions and why it is there and how it is going to take place in our mortal existence as well as in our immortal existence in functioning, that will be slightly beyond their comprehension. So God tells these things in their simplicity at first.

COMMENT: Would you say that it is almost a poetic statement the way He divides up the creation into seven days?

RCA: I believe it is a beautiful, poetic statement. In the writings of poetry by inspired men and women, so much is said in a few words. And yet the truth is couched in a sentence which can be understood differently and expansively by many who read it, and it will mean nothing to those who know nothing about poetry.

There were seven great periods of time in which God formulated the earth and got it ready for mortal existence. Then there were seven great periods of time which God appointed to constitute its mortal existence. And since its time has been appointed after the plan of Kolob which rotated on its axis once every thousand years, those "days" generally meant a thousand years. But in many instances they meant only a period of time that was designated by God, because God, Himself, is not governed by time. Our time as we understand it is only understood on this earth as "time." And when you go onto another planet, the whole thing is upset, because they all have a different time, a different beginning, a different end, a different day and a different night.

COMMENT: It would be just a representative span of time to give man an understanding of length by comparing it.

RCA: Yes, it is a representative time. But God goes further with Moses and tells him that the temporal existence of the earth was divided into seven days as the spiritual existence was divided into seven days. But the temporal existence of the earth was computed after Kolob's time, with one thousand years to the day. We know that the earth's existence in this mortality has 1,000 years to the day. The Lord tells us that.

"And again, I, God, said: Let there be a firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;" Now, this is confusion. Yet in just a few moments we understand that over the earth the body of matter was encased with ice, absolutely encased, and that the ice broke apart. Some of it through the power of God as it whirled upon its wings in the immensity of space, was thrown out into the immensity of space. Others of it through the wisdom and knowledge of God, was retained upon the earth. The firmament was the heavenly atmosphere that took place to replace the shroud that had covered it from light, from darkness, and gave it practically no being. It was almost as if it were a body in the womb of a mother, it had not yet come forth.

And then when the ice and the darkness that had enshrouded the earth and the mists that were upon it were divided, the waters above the earth were separated from the waters upon the earth. Then the waters upon the earth were divided and there became land and water upon the earth.

Now the Lord has, as simply as He could, told it after the manner of our language, because He said, "I speak to you after the manner of your language that you may come to understanding." He told it so that it would not be too much beyond the ability of men to understand it. And even then in telling it in that great simplicity, we have to have faith in order to believe.

COMMENT: In talking about the water, I am still not clear-if a man shot out in space, would he eventually hit water? Is the great universe where there aren't worlds, a place of water, everywhere?

RCA: I am not explaining this to you only from the prophets. Modern scientists tell you exactly the same thing, and they have discovered this.

COMMENT: So there is water everywhere except when there is atmosphere around the planets?

RCA: Most of that water is solid ice. Everything that is beyond the rays of a solar system which melts ice and divides the waters and which brings life, is ice. Now, that's hard to believe. But that is what the scientists believe it is.

COMMENT: Do you mean ice that is in a solid mass for miles and is solid and thick, or do you mean ice crystals in space?

RCA: In various states. Sometimes there are billions of miles with nothing but solid ice. In explaining Halley's comet and the recent Halley's comet that came from outer space and disappeared, one of our scientists in writing about this said that the World was disappointed in having it streak past as Halley's comet had done, because that comet came from outer space among the stars where there was light. But this comet came from the frigid glacial ice beyond the rays of our solar sun which broke off in a mass almost as big as our universe, which was thrown into space, which came back into our view, and as it circulated through light became like a muddy snowball and disintegrated as it fled past the earth. That was written in the Salt Lake Tribune.

COMMENT: In this mass of solid matter, do you compare it to "outer darkness?"

RCA: Yes. The early ancients, knowing more about this than modern scientists do, figured that Lucifer, when he was cast out into outer space and not dwelling in everlasting burnings as we put it in the scriptures today, but into a great block of ice where all of his imps were shoveling coal into the furnace to try to keep him warm.

COMMENT: Well even up in space here, our astronauts who go up have to wear special insulation because it's so cold up there. So how could anything coming from that ice melt if the rays of our sun won't even warm it enough?

COMMENT: I know they have to have specially insulated suits because one side is facing the sun and if you turned to the other side it would be frozen. And it's the same way on the worlds.

RCA: In order to get the benefit of the light of our sun, the majority of its blessedness comes from its reflection on our surface. If it doesn't reflect upon our body or some other surface, it goes on through space and it is cold as blazes. But the moment it hits something and it reflects, it will burn, while on the other side where it has no reflection, it is still in the cold. And if you get out beyond that light where it no longer penetrates or where it is so far away that the light does not reach it, then you have ice. Utter blackness.

COMMENT: They have radiant heaters now and they call it radiant because it is like the sunrays. You can stick your hand in front of it and it is as warm as can be. But the air itself isn't warm. It has to reflect off of something. It warms the surface of whatever it hits, but it doesn't warm the air.

COMMENT: I've read where the earth itself is approaching another ice age. How does that relate to this outer space?

RCA: Well, all scientists admit that there was a time when all the earth, including all of its surfaces, even its highest mountain, was coated with at least 200 feet of solid ice. All scientists admit that. But they assume that it was billions of years ago. And maybe it was. God only gives us time of our physical existence here, since man was placed upon it, in days; that is, after the days of Kolob, which is a thousand years. But this earth we know and scientists know-in Adventures of the Mind, put out by Readers' Digest, which I have and which you girls haven't had the privilege of reading, about 11 scientists sum up their knowledge in relation to the creation of this earth and how long it existed. They say that they used to think it was 150 million years ago. Then they come down, and in about 1906, they assumed that time was far off and they brought it down to 50 million years ago. Then in about 1930, they said it was 11 million years ago. In about 1956, they thought it was closer to 10 or 11 thousand years ago. But whatever the time may be, and it isn't important as far as time is concerned, the time was when this earth was totally covered with ice. The earth in this situation, in its position where it reflected the sun, had a great ice cap at the north and the south. It still has, doesn't it?

But the sad thing is that about 11 thousand years ago, according to the scientists, and about 5 thousand years ago, according to the word of God, the earth turned on its axis. And when it did, the north pole changed from a place in Siberia to a place in the Pacific, to the north and the south poles. The

animals that lived in the hot and the humid parts of the world were immediately encased in ice. We find them there, the elephants and mastodons with buttercups and clover in their mouths, frozen instantly. In Siberia and Alaska, they are still finding them, digging them up. That took place about 5,000 years ago when the earth tilted on its axis.

Now, the earth is becoming more and more egg-shaped, getting longer. Pictures of the earth from our satellites thrown out into space prove this. It is not so much egg-shaped, maybe, as pear-shaped. You get one end pointed out of the other. And it is inevitable, say the scientists, that at some future time, maybe in our lifetime, it is going to tilt on its axis again. Now, the Prophet Joseph Smith tells us that that's going to take place. It's a part of revelation of our day. And when that does take place, the lands will come together again and be united, the sea will pull back to its place in the north and the south, not so much that the sea will change places as that the earth will change its place. The earth will be rotating this way, the land will be in the center of the earth and the ocean on both sides. That's part of what will take place.

COMMENT: Well, didn't that happen when the City of Enoch and parts of the earth were taken away? Isn't that what threw it off and that's what will bring it back, when they come back?

RCA: That will contribute to it, yes. Those things are all pertaining to it.

COMMENT: In one of Joseph Smith's lectures he said that if you want to understand God, it is as easy as this and then took off his gold ring. He said that godhood is like a ring, except that this ring is dead. God goes on. In college when I was taking calculus I realized that if you take a circle and turn it around and flatten it up, that it looks like this.

RCA: Yes, you turn it around and flatten it out and it looks like a great spiral that is going to a point.

COMMENT: And so he is descending below all things to raise us above all things.

RCA: It goes on eternally, from world to world, planet to planet, solar system to solar system. And to assume this earth is the first one to have a Christ upon it to redeem all the billions of earths that have lived before it, is to me very, very foolish.

The spiritual existence which was the first and the temporal existence which was the second, and then the temporal existence which is the first and the spiritual existence which is the second, "and thus, saith the Lord, my course is one eternal round." When He explained that, He lets you know that this has been going on endlessly. And you have to have a unit that you're speaking of. No wonder the Lord said to Moses, "No, I won't talk about the other earths, I'll talk about this one," and He had a hard time getting that through. I don't think Moses had a hard time getting it, but I don't think the children of Israel understood it.

*18 May 1975. Sacrament meeting. Salt Lake City, Utah. THE TRUTHFULNESS OF CELESTIAL MARRIAGE AND THE HAPPINESS FOUND IN LIVING IT.*

I am grateful for the opportunity to address you brothers and sisters. I take enough of your time, so I feel reticent in responding to the invitation. But I will take enough time to ask God to bless me so I may bless you with some remarks that will help you to be better Latter-day Saints.

If all of us can live our religion in such a manner that we may fulfill the destiny that God has given to you and me in this day of the world, we will be the happiest people on earth. No people ever lived who lived in a more propitious time than we do, in all things. I look back upon my youth when we traveled from Blackfoot, Idaho, to Canada, with teams of horses and a buggy and a wagon, and it took us two months to go where we can go now in 12 hours. I remember the time when listening to a radio out in the wilderness and hearing the voice of someone else talking to me was a most marvelous thing, because it was brand new, it was a miracle. Today we take it so much for granted that it has lost its enticement, it has lost its beauty. I do not think sometimes that we even appreciate it. I look at the television and the news broadcasts from over the face of the earth by satellite that is only a few hours or a few minutes old. We do not appreciate the material blessings that we have, let alone the spiritual blessings that are ours in the restoration of the gospel through the Prophet Joseph Smith, who sealed his testimony with his blood.

The gospel was given to us as Jesus Christ gave Himself to us in the meridian of time, to come as God upon the earth, to preach a plan of salvation that would bring us back into the presence of God, to exemplify it in His own life because He was the Word of God to men, and to seal His testimony upon the cross to break the bands of death for you and me. We do not appreciate this wonderful gift, my brothers and sisters, that God offered to us in the Son of God.

Even if we were thoroughly awake and aware of our blessings, we cannot with our dull minds and our unresponsive bodies appreciate the gift of God in the atonement made for us by the Savior of the world. But we now live in the dispensation of the fulness of times. We live in the time when all of the gospel principles that were revealed in any previous time are made applicable to your life and my life through the sealing of that testimony made by the Prophet Joseph Smith when he revealed these things one by one to the world. We receive the blessings for obedience and the condemnation for the knowledge that we do not apply. As members of the Church of Jesus Christ of Latter-day Saints, we do not appreciate the gospel of Jesus Christ. We spend a great deal of our time from the top of the Church to the bottom of it, justifying ourselves



in being the finest people on the face of the earth because we have the gospel of Jesus Christ, even if we're not doing anything about it. We even have speakers from the stand tell us that certain portions of the gospel of Jesus Christ revealed in this day and age that was given to us by way of commandment, that was prophesied would remain upon the earth until Christ came in His glory, is no longer applicable to us, that we were persecuted so much in the last part of the 1800's, that we voluntarily set them aside, and that constituted a revelation from God no longer requiring us to conform to them. Now that is oversimplifying the matter, but that is nevertheless the position that we take.

The Prophet was given a revelation from the Lord in which we as recipients of the gospel are told that we will be judged by the message and the gospel principles and ordinances which he revealed to us, and that if we live them we will enter into the fulness of celestial glory. If we don't live them we will be condemned, and justly so because we had the light and the knowledge which he sealed his testimony with.

I am astounded at the position taken by the President of our Church in the recent televised broadcast which we heard conference-before-last and which we heard over the TV again, when he warns the members of the Church that living in plural celestial marriage is a sin. If we live it for the gratification of our lust, if we live it because we are evil and we do not concern ourselves with the will of God, we may make of it a sin, or we may be sinful in the manner in which we live it. But the principle and the ordinance was given of God by revelation, and the power to keep it upon earth was retained by men through the prophets of God. I am not the first one to deny that statement by President Kimball that it is a sin, because Joseph F. Smith when President of the Church, admitted that he was living in plural marriage with his plural wives many years after the Manifesto, and that it was contrary to the law of the land and the rule of the Church. But he was willing to take his chances with God in the matter and to suffer the consequences for disobeying the law of the land, too. If it was sinful for more, or is sinful for me, it was sinful for him. And if it was sinful for him, I wouldn't give a fig for all of Mormonism that you've got today and after him! Because our authority came through him in this time and age, and the Church's authority came through him.

In the year 1901, George Q. Cannon in speaking upon this very subject stated that he had heard the remark among the Latter-day Saints to the effect that living in plural marriage was sinful. He would like to utter his protest against that statement because, said he, "There is no sin in it."

I will admit that there are men living in plural marriage that get my shackles up because they are not men of God. I will admit that there are Mormons who profess to be Latter-day Saints that make me angry because they are not men of God. I regret that there are Latter-day Saints who take advantage of the helpless and the widow and the orphans because of their Church positions. I think it is a shame. But that is not the fault of their religion. It is because they are not living their religion and because they are violating its principles. If there is anything wrong with plural marriage it is because we are

not abiding its principles and its governing laws, not because we are abiding them. So, I feel duty-bound to make these statements today.

One of the things that we should be most grateful for above all is that as surely as God lives, if we will live up to our responsibilities, we are a people who are gathered out from the midst of the Latter-day Saint people in this day of the earth who are doing everything in their power as a body to push spiritual things to the fore and to live all of the gospel. For this, God will bless us and not curse us. If we will live up to our religion, we will set an example to the world that we can be proud of and that God will acknowledge. If we fall short of our responsibilities, our condemnation is above that of any other people, for the simple reason that we have more light and knowledge pertaining to gospel principles than any other people that ever lived in any other dispensation. For as I said before, all of the principles of former dispensations have been revealed to us. They are ours, with their blessings. Inasmuch as they have been revealed to us, if we do not live them, the condemnation for neglecting to live them is ours. And that condemnation falls upon the entire body of the Church who justify themselves in not living the fulness of the gospel.

Brothers and sisters, I hope with all my heart and soul that we will live up to our responsibilities. There is not a week passes that I do not have lovely women come to me and tell me of the heartache that they have because of the injustices of their husbands. In most instances I know that this is true, and I am ashamed of my brethren when these things happen. It is a terrible reflection upon us as representatives of this principle and these principles that these things should happen. Hardly a week passes that I do not have women complain to one another of the difficulties they are having in living celestial marriage, complaining against their husbands, complaining against their sisters-wives, complaining against the gospel in general. This is a blight upon us and a reflection upon us. I feel sorry for that woman who spends any of her time complaining about her unhappy lot in the fulness of the gospel of Jesus Christ. If it is true, it is doubly sorrowful, because if her husband is to blame he ought not to be living it. If he is not to blame, then she is complaining and forfeiting some of her greatest blessings.

Those of us who receive a commandment and obey it with a slothful heart and complaining spirit have already forfeited their blessings. We need to repent so that we may lay hold upon the blessings that are associated with living the gospel.

I have found in the gospel of Jesus Christ from beginning to end nothing but happiness and beauty and joy and opportunity and thanksgiving. I can't understand how we can complain about the problems that we have in living the gospel. If we are complaining about it, there's something wrong with our husbands or the wife that is complaining or with the spirit that we both possess. It is not in the principles of the gospel that have been taught to us and which we ought to be living.

I want to tell you brothers and sisters that in the principles of the gospel and in the ordinances of the gospel and in the scriptures that give us our guidance, we are blessed among all other people upon earth because we can lay hold upon eternal life. The Spirit of God will rest upon our minds and increase our intellect and understanding, for light cleaves to light and intelligence unto intelligence and mercy unto mercy and justice follows its course and brings to pass its judgments. The gospel of Jesus Christ teaches us these things in such beauty that we realize that only with a little more effort, only with a little more effort continually through each hour of the passing day, we can find ourselves in the constant companionship of the Holy Ghost, which is the most glorious feeling in all the earth. The angels of God will administer unto us and we can behold their faces. The Savior will in His own due time when we have proved ourselves worthy, come and talk to us face to face and tell us that our calling and election is made sure. And we have the promise that we will reside upon the earth in our resurrected or translated state during the time of the Savior's visit to the earth and behold the Father and the Son, and we will become personally acquainted with them. This is lives eternal, that we may know God the Eternal Father and Jesus Christ whom He has sent. To know Him by the Spirit and to testify of Him is one thing, but to know Him and to see Him and to converse with Him and to be with Him and to know of His power and His majesty and His goodness and His mercy and to behold the Savior who died for our sins on the cross and to claim Him and have Him as our personal acquaintance, is something that God has offered to you and to me.

How earnestly I pray that God will help us to live up to these rights and privileges and stop complaining and stop messing our lives up and stop breaking our covenants and stop proving ourselves unworthy of the opportunities God has given us. Let us put our shoulder to the wheel. Let us preach the gospel by our example. There is no principle in life that is more convincing than to prove to your brother or your sister that you believe the gospel, by your example. Your words may be thunderous, but oftentimes our actions make far more negative sounds than our words do. Then let us get this light into our personal lives. Let each husband radiate it to his wives. Let the wives radiate it to their children, and bring it back to their husbands every night when he comes home from work, as my loving companions so constantly do. Brethren and sisters, in the fulness of the gospel there is celestial joy in this world. We are in the world, but as God lives, we are not of it. And that's the kind of people Christ said He wanted, that is the kind of person I am determined to be. I rejoice in the virtue, the integrity, the constant help that my family gives me. I rejoice in your faithfulness, notwithstanding the weaknesses that are among us and the complaints that come to me. I do not complain about the complaints. My heart breaks because the background for them is there, when it ought not to be there among this people. We ought to be filled with the light of the gospel by day and by night. We ought to be rejoicing in it eternally. We ought to be acknowledging the hand of God in our lives because it is there and we have the capacity to appreciate it and

acknowledge it. This is what I would like to see in our lives. We ought to be the happiest people in the world.

I am reminded in my concluding remarks of a little girl that we baptized a short time ago-rebaptized. She said, "When I first saw you people," she was addressing her remarks to me, "I just wondered what kind of people you were going to be. I wondered if you were always so serious that you never smiled. I wondered if you would ever have any humor in your lives at all. I am astounded, because after these wonderful ordinances and the outpouring of the Spirit of the Lord with us, I find that you have a sense of humor. I find that you have it. I find that you are happy. I find that you even joke once in awhile!"

Something happened just shortly after this that was rather remarkable. She called up at one of my homes and I answered the phone. I said, "Kelly's Brickyard!" And she said, "Oh pardon me, I've got the wrong number." I said, "Oh no you haven't. Just a minute and I'll call my wife and you can speak to her." She was silent for a moment and then she started to laugh. And she gave me one of the greatest compliments in the world. "Brother Allred, you nut!"

Now I want to assure you, brothers and sisters, that the gospel isn't all just sour notes and sobriety. It has its sunshine and its fun, and I never had more fun in my life than I have had living the gospel of Jesus Christ. I mean down to earth fun that nobody in the world can possibly equal, because they never know how to enjoy it, and it takes living the gospel to know how much fun there is in it. God bless you, Amen.

*25 May 1975. Sacrament meeting. Pinesdale, Montana. AS IN THE DAYS OF NOAH. WICKEDNESS OF THE UNITED STATES. A PEOPLE WHO WILL PUSH SPIRITUAL THINGS TO THE FORE.*

I thank you, my brothers and sisters, for this opportunity. I thank God for it. I am grateful that our dear brother wanted to give me more than five minutes. I appreciate that opportunity, but I do not wish to take all of the time. I do not care who the word of the Lord comes from as long as we get it. One of my brothers told me the other day, and he said it in all sincerity, "Brother Rulon, I think you are one of the greatest men that ever lived." I know he meant that in great sincerity. But I said something else in just as great sincerity. I said, "Those are the most discouraging words I ever heard!" If there isn't anybody any better than I am on this world, we are in terrible shape.

"As it was in the days of Noah, so shall it be at the coming of the Son of Man." How was it in the days of Noah? The Lord says, "The thoughts and the intents of their hearts were evil continually. They were sensual and devilish."

Noah preached the gospel in his generation of people for 120 years. And then the floods came. Every human being upon the face of the earth except eight souls was destroyed. How was it in the days of Noah as to time? 120 years. The Prophet Joseph Smith sealed his blood on the 27th of June, 1844,-1944, 54, 64, 74. God has given us an extra ten years. The wickedness of the earth in Noah's day was not one whit worse than it is in our day. The United States has been held up as a standard for virtue, integrity, the defense of other people's rights, the best government upon the face of the earth, giving to every man the right to worship God according to the dictates of his own conscience.

The United States today, now, after the gospel has been upon the earth and sealed by the testimony of the blood of the Prophet Joseph Smith for a hundred and nearly thirty years, has grown to such wickedness that our nation as the most wicked nation upon the face of the earth. There are more murders, more rape, more thievery, more evil thoughts, that have increased to 160% over what they were 30 years ago.

The Lord tells us in the Book of Mormon that when the people upon this land shall be lifted up in the pride of their heart above all other people upon the face of the earth, and they have become filled with all manner of iniquity and hypocrisy and rejected the word of God, when those who have received the word of God will consider the love of the world of more value to them than the revelations of God and eternal life, when they are fully ripened in iniquity, He will visit them in judgment. He told the Jews in their day that they should be smitten and driven and scattered over the face of the earth and become a hiss and a byword unto all people. Why? "Because," He says, "they have fallen upon me who am the stone of Israel, who am the foundation in the gospel and the word of God to them. For this reason they shall be smitten and driven, because they have fallen upon me. But in the day when the fulness of the gospel shall be given to the gentiles and they shall reject the fulness of it and become ripened in iniquity, I the Lord God, the stone of Israel, will fall upon them and will grind them to powder." We live in a day when the impending doom of God's judgment hangs so heavily over us that we cannot imagine the devastation that will soon take place. If in Noah's day there were eight souls left and it is going to be like that in our day, how many souls are going to be left?

There is going to be a people from somewhere who are going to push spiritual things to the fore, who are going to forsake their sins so entirely and so fully, who are going to love the Lord their God so much with all their heart and their neighbor as themselves, that they will be able to stand in holy places and be saved when these devastations come upon the earth. The Lord tells us it will be a great and a terrible day, terrible to the wicked, great to the righteous who have served and are caught up in the clouds to meet Him. "For, saith He, all those that are left shall be but ashes under the feet of the righteous when they return to the earth."

Who are those who are going to come? Christ and all the ancient redeemed prophets, the righteous who lived in the days of Christ who have not yet been resurrected, the resurrected righteous who are with Him when He comes in His

glory, the City of Enoch and all its glorious hosts. He says that when He and they come, that their brightness and glory will exceed the brightness of the sun and the wicked cannot bear it, and they will be burned as stubble.

Brothers and sisters, I am talking to us because God wants a righteous people, a people who love the Lord, who serve the Lord, who love their neighbor and who don't take advantage of him, who do everything they can to serve, day in and day out, who could die tomorrow and they would be prepared to meet their Lord. Benjamin Franklin many years ago said we should live every day as though it were not our own but entirely God's, so that if we were called home tomorrow we would be fully prepared for that advent. Brothers and sisters, this is the kind of life you and I ought to be living.

We are not living it. We are not that kind of people. But we can become that kind of people. The murder, the adultery, the fornication, the murder of our infant children, the thoughts and the intents of our hearts even among us are not yet acceptable to God. These things are still among us. How many times do I have our young daughters come to me and say, "I have defiled my life, I have ruined my chances for exaltation," and our young men come to me and say, "I have sinned before God." This fact is not altogether their fault, it is not altogether our fault. It is in great measure the fault of the world in which we live and is ripening in iniquity so fast that their judgment must come to save a righteous few. Because even the righteous, those who were taught to walk in paths of holiness, are falling away one by one.

Oh, may God help us, my brothers and sisters, to turn our thoughts to our Heavenly Father, to count our blessings, to walk in the light of His love, to love our brothers and our sisters, to be prepared in our feelings so that no matter what comes upon us, we can endure it and count it as nothing as compared with the glories of God which we seek to obtain in the eternal world and which we can enjoy right here if we will live for it.

The things that are happening in Vietnam, in Laos and in all those south Asiatic areas and countries, the millions of people that have been slain in Russia and in China and have died the most terrible and cruel deaths-do you believe it when I tell you that what has happened to them is but a drop in the bucket as to what is going to happen to this nation and to England and the children of Israel who have turned against the light and covenant that God has given to them, when His judgment comes upon them tomorrow? And it is only tomorrow, speaking as to the days of the Lord, for the hour of their judgment is truly at hand.

We must not be partakers of it. Let us forsake our sins and love the Lord and keep His commandments. One day with the Lord is worth a thousand years with this world. The happiness and joy of walking in God's ways defies expression and mortal understanding. The unspeakable joy of the Holy Ghost transcends any worldly joy that you could ever enjoy. Seek these things, brothers and sisters, I ask you in Jesus' name, Amen.

*1 June 1975. Family Sunday School. Salt lake City, Utah. ADAM AND EVE. WORLDS WITHOUT NUMBER. OUR RESURRECTED BODIES. ADAM-GOD. (excerpts)*

(Reads Moses 4:23-26.) I have reemphasized truth taught by the Prophet Joseph, emphasized in the Book of Mormon and also taught in Doctrine and Covenants and here in the Pearl of Great Price, that the plan of salvation includes many worlds. The Lord said, "For this is my work and my glory, to bring to pass the immortality and the eternal life of man." We were told in an earlier place that God gave the name of Adam to Adam, which was the first of all men, which are many. So there were many Adams.

Adam was the first of all men on every mortal planet created by God, and Eve was the first of all women on every mortal planet created by God. In the holy endowment it is brought out that we as individuals in this mortality are walking a course which will lead us to exaltation. And we represent ourselves as Adam and Eve because we are in our mortal state preparing for this holy office in a life to come, where we shall be the father and the mother of spirits.

This particular passage brings out the fact that the Lord has created many worlds (v. 26), and the first of all women was Eve.

There is little revealed to us about other worlds. When Moses stood on the mount and God showed to him the many worlds which He had created and told him that they were numberless unto man, Moses inquired of the Lord, "Show unto me concerning these worlds and their heavens." And the Lord said, "No, I will only show unto you concerning your world and the heavens above it and its purposes." Now, this world's creations are, as far as principle and ordinance and program are concerned, identical with every other world that was hurled into existence and was to become a mortal sphere and eventually die as this world will die and become a celestial sphere, and celestial beings who have kept the law of God will inherit it. This much God has shown to us. He has given us a glimpse into the other worlds through the Prophet Joseph and Brigham- only a glimpse, without further revelation. If the Lord were to give us all the details about those things, since we live in a world that has a beginning and an end, and since we always visualize things with a beginning and an end, we would not understand them. There would be ratios that would be beyond our grasp.

Suffice it to say that when Adam came down with Jehovah on this earth to get the world ready for mortal beings to be upon it and arrange for the spiritual creation of all mortal beings and all trees and herbs and fish and fowl, etc. and the cattle in the field, that Adam directed the affair. The endowment reveals this matter to us in a very singular and beautiful way. But it tells us, the way it

is now given, with no details as to anybody else being there-just the two. But President Brigham Young and the Prophet Joseph Smith tell us that there were other Gods, brothers and sisters of Adam, who assisted in the creation, and who voiced the approval of Adam's choice as being the head of these Gods to commence the mortal tabernacles for them, since He was the head of the Gods in the spirit world who had become God when a mortal being.

Now no doubt the other Gods had something to say about it, and they must have had a great deal to do about it, for Adam would not have done all the work. To give you an idea of how much work it would entail, to transplant alone from another world all of the seeds and trees and plants and animals and the fish of the sea with their diverse species, must have taken a tremendous amount of work. Not only that, even in our mortal world we doubtless have the intervention of the Gods in our behalf in many instances.

Many years ago in Alaska, a great meteor fell to the earth. It created a circular cavity of about half to 3/4 of a mile deep and almost perfectly round. On its sides were sheer cliffs down to water which rose up from the earth in its budding nature to perhaps a half a mile of water in the center and coming to the edge. The time of it as has been estimated by scientists is as long as the existence of the United States. It was not discovered by men or any known men to have been anywhere near it since its creation. And yet there are all manner of fishes-some very beautiful trout. Where did they come from? There are no rivers that run into it nor anywhere near where they could, because it isn't in the proper place.

In my humble opinion, without God revealing anything to me, I would say that the Gods still take an interest in our affairs and often transplant from other areas, if not upon this earth then other earths. And they were busy in that business in the creation of this earth. There were many of us engaged in these fields of endeavor, if we understood. God has not revealed any of this to us. It has nothing to do with our salvation, and we have found it very difficult for us to become much concerned about our own salvation. Consequently, this is not revealed. But I will say that in the preexistence, all of the men and the women had a voice and the choice in coming to this earth, taking a tabernacle, choosing their mates, their lineage, the land upon which they would dwell, their parentage, and many things of that nature that were of vital importance to them personally. They had a voice in it.

When God created the earth and its foundations and set it upon its wings in the heavens in its proper relationship to the sun, it is written in Job that the sons of God shouted for joy and the morning stars sang together. The Prophet Joseph says that these were the sons and the daughters of God who sang and shouted for joy. So we had something to do with our business, and doubtless in the next world when humans get ready for re-creation, we will have something to say and do about it. Just what we will say and do about it will be revealed to us maybe at that time. We do not know when we will finish our spiritual existence and our bodies resurrected to take upon themselves immortality and eternal life. We will not know until we are in that sphere and have worked out our program and preached the gospel and taught people and led them and



organized them and coordinated our genealogical work here on earth to such a time that we feel and God feels and those who preside over us feel that we can do much better with our resurrected bodies. When that time comes we will get our resurrected bodies.

So these are questions that I appreciate being asked, but questions that I can only answer upon the basis of past experiences as related to this earth. Doubtless in the future we will have a great deal to do with it.

Paul the Apostle in speaking of this subject said that before the world was formed, God appointed unto every man his tribe, his nation and the bounds and limitations of that nation. This being so, God has very carefully arranged to give each of us as much enlightenment in this mortal existence as we have entitled ourselves to in the spiritual. It has a number of basic reasons for it. We are told positively, repeatedly in the scriptures, that the blood that flows in our veins is the greatest gift that God has given to us in this mortality. Because of it we may hear the gospel and receive it, while others cannot and do not. He said, "Blessed are ye, because it is through this lineage or this seed or this blood that flows in your veins, your message shall go forth to the nations of the earth, and all nations of the earth shall be blessed by it." It was this seed or this blood that runs down through the children of Israel which was watched over by God since the beginning of time, that they might have the choicest blessings, not because they were the favorites of heaven on any other premise than that they had merited it. In the 3rd chapter of the book of Abraham in the Pearl of Great Price, you have the Lord saying to Abraham that he had stood among the spirits and saw that there were many of them noble and good and said "These I will make my rulers. Abraham, thou art one of them." Why? Because of their preeminent worthiness. And in this same chapter He says that as one planet or one star in the heavens differs in glory from another, so will be the intelligence of men from the beginning. So all of these things are explained upon natural principles....

It is fitting at this time that we emphasize what Eve is reputed to have said as recorded in the Book of Mormon that she had rejoiced that they had partaken of the forbidden fruit, "For were it not, so we should never have had seed;" that is, mortal children; and were it not so, they would never have been able to discern the bitter from the sweet or good from evil. She realized that it was upon this premise and this exercise of her agency and of Adam's agency that they could become like the Gods. The fact that they had become like the Gods in the possibility, in embryo, is what we must emphasize. They were beginning to come into this condition. If they were to, in their ignorance, wander into the Garden of Eden and partake of the Tree of Life, in that condition they could not die, and then they would have to remain forever in their sins, which would have been the saddest thing that could have happened. God in His mercy cast them out of the Garden of Eden lest they have this happen. This again, is only symbolical. The whole thing symbolizes.

Now, the Lord says here, He gives you a key to all the truth that He has given. He said, "These are the words which I spake unto my servant Moses, and they are true even as I will ...." In other words, "My wish is to give to you as much as I think you can understand. It is my wisdom to give to Moses as much as I thought he could comprehend. What I told him is true in the sense that he could understand it with the limitations that he could comprehend. I couldn't explain all of this to him because it would be going out of the realm of his mental capacity to comprehend, unless the Spirit of God rested upon him completely, which is not so with mortal man."

Adam and Eve, according to the foreordained plan, reached a position where they came back again into the presence of God. Shortly before they left this sphere of existence they undoubtedly partook of translation and then re-immortalization. They did not die in the sense that you and I will die, and they did go back into their immortal state. The death that fell upon Adam and Eve the Lord told us plainly was not the mortal death that comes to you and me. It was symbolic. It was that they were cast out of the Garden of Eden and out of the presence of the Lord; that they could no longer behold His face, which was the first death which He pronounced upon Adam, Section 28 of the Doctrine and Covenants.

The second death which comes upon all men as a consequence of their mortality is another death. The last death comes to those who will not accept the gospel; who will not believe the Lord's word; who will not obey His commandments; who are murderers and who deny the Holy Ghost, which is again a spiritual death in that they are forever, not just for a time as Adam and Eve were, but forever cast out of the presence of God and can no longer behold His face.

Q: ( ... )

RCA: In your lovely question, my lovely daughter, is couched the problem that the Lord God had in teaching and telling these things to the children of men, in that if He were to explain all of the reasons why, they still wouldn't understand. But He does in the gospel give us an insight into the reasons why. You cannot be condemned for keeping the commandments of God. You cannot meet the demands of justice for obeying the law. The only way you can be put into a position where you must step down and receive unction is when you violate a law. So God made a law which was not a sin to be violated but which was a violation of a command.

Now, we have many legal laws which are not a sin to violate them, but it's the law of the land. And if you break the law of the land even though it's not a sin.... For instance I hear there are some people practicing polygamy, and that is a violation of the law, and a punishment may be meted out for the violation of the law. In times past it has been a very rigorous punishment. Yet it is not a sin, because at the time when that law was revealed by God, 4/5ths of the world were practicing it, and it was not sinful. Even without the law of God it is not sinful any more than it is for a man to marry one wife. But it was against the laws of the western hemisphere.

So a law had to be broken in order that a punishment could be meted out, and in order that God could cast them out of His presence which was a part of their necessary existence in learning good from evil and in tasting of mortality and having blood flow in their veins. It was not a sin that they committed. There is a law that is a law in its nature, sinful. And there is another type of law which is a law that is in its nature legal only. This is the type of law that Adam broke.

As I explain this to you, you may still not understand. But I can't explain it to you only according to our own limited understanding of this law. It was necessary for the law to be broken in order that the punishment for the violation of the law might be meted out, in order that man might become mortal. And God gave to the women with her distinctive appreciation of the love of light and knowledge and of her husband and of good and of wisdom, the right to make the first great sacrifice, to violate the law. When she violated the law, she not only violated the law of God, but the law of her husband, because her husband had refused to partake of it. A punishment had to be meted out. The punishment was that she suffer the first death, which was to be cast out of the presence of God, and they were cast out of the garden also. This brought about mortality and blood began to flow in their veins as they ate of the elements of the mortal world. They began to prepare mortal children, with blood flowing in their veins. All of this could not have been without the transgression of a law which was not a law of sin.

Mortal men, not being able to comprehend this at all, God has not tried to explain it to them because all men, with the little that had been written, except the Latter-day Saints with the little they know about it, believe that Adam did the most terrible thing in the world and that this mortality and this death that has come upon us never would have been without their great sin, and we are unclean because of it.

COMMENT: The Tree of Life represents, and it has substantial substance, it is not just an idea, it represents the love of God, and the plan of salvation.

The plan of salvation not only included the plan as it pertained to Adam and Eve as great personages, but the plan of the whole human race, and that is what was involved. God's plan was the immortality and eternal life of all of His children, and the whole plan would have been frustrated if this had happened. We can go into this and the more you go into it the more beautiful it becomes and the more questions that arise.

One of the sons of President Joseph F. Smith recently made the statement that he didn't want anything to do with celestial glory if he had to live plural marriage, because if that's what it took to get to the highest degree of celestial glory, he'd even settle for terrestrial glory. He'd had enough trouble in this life without meeting up with all the problems in the next. That statement goes pretty well with your statement which is that most of us are pretty well satisfied with making the grade here and getting into celestial glory and having the privilege of bearing the spirits of men and women, and of having had the

privilege of bearing the bodies of men and women. So we have had the ultimate field of experience, and most of us aren't going to be too anxious to try it over again. God, in His infinite mercy, however, will give us all we have the capacity to receive.

I would like to again emphasize the fact that these words were spoken to Moses while he was upon the mount and were originally written in Moses' account, but because of the hardness of the hearts of men, were eventually cut out and left out and lost. They were given to the Prophet by revelation when he was translating the scriptures, the first scriptures, and he wrote them as they had been written by Moses. You find in your Doctrine and Covenants a revelation given of the Lord concerning John the Revelator, wherein the Lord asked him what he wanted most, and he could have his wish. He asked Peter what he wanted, and he said, "That I might speedily come unto thee in thy glory." Peter got it granted. They hung him upside down, and he died as Christ had died, crucified. But he said, "Don't hang me as my Savior was; let me be hung by my feet." And John got his wish which was that he should not taste of death until Christ should come in His glory, that he might devote his total time during these years in preaching the gospel to the children of men and bringing those who had no proper opportunity to the light who were yet worthy of that light. In the Doctrine and Covenants the Lord says that John has visited many noble and holy and good men whom the world knows nothing of, who have received the gospel and who occupied their place in life and have not been known and their names are not recorded in the Book of Life.

We have the writings of Moses as revealed to Joseph Smith the Prophet in December of the year 1830, while he was translating the scriptures in keeping with the command of God that he should translate them for the use of the Saints. It is a little singular that though they were translated by the Prophet Joseph Smith for the use of the Saints and their further enlightenment, the whole book and title to it was won in court case by the Reorganized Church and was published by them, and the average Latter-day Saint knows nothing about it, cares nothing about it. The whole book of the translated version of the book of scriptures by the Prophet Joseph Smith, which he translated by command of God, was lost title to in a court case in Illinois when the Reorganized Church sued for right to it and other possessions, and title to it was granted to them. They published it and sent it to the world with their own title headings and interpretations. The Latter-day Saints as a body know little about it, and very few of them have ever read it. I do not believe the Prophet ever finished the New Testament before his life was taken.

Q: (...)

RCA: He placed cherubim, which is, properly interpreted, a word meaning guardian angel. The term "guardian" has to go there. They have a special duty which is to guard, to safeguard the Tree of Life, and they turned in every position so that it was impossible for Adam and Eve to enter the Garden of Eden. He had already driven them out so they couldn't come back in, and He saw to it that they couldn't come back in by having guardian angels there to see that they couldn't get past them. The world thinks "cherubim" are baby

angels. Michaelangelo painted them as that. The word of the Lord to His prophets tells us that they are guardian angels having a special duty, which was to guard. The cherubim are guardian angels and they have various duties. In this particular instance they were appointed guardian angels to the Tree of Life and the Garden of Eden, and their duty was to see to it that no mortal being entered into the Garden again. They probably took very, very extensive action to see that this didn't happen by transporting the whole city off the earth at that time. But until they got it off, it was their duty to see that it was done. That was their appointment. Now, the angels and the Gods whom we will pass by are those who hold the keys of dispensations and who preside over us.

Q: About the Inspired Version, is most of it the King James version except for the few changes that Joseph Smith made in the New Testament. Is there anything wrong in it?

RCA: The only thing that's wrong in the Inspired Version is the headings, because they are not inspired. The Reorganized Church put them in there according to their interpretations of it. The translations themselves as far as we know are all right, but we can't be sure about even that because we do not know but what there have been some of their leaders who feel "inspired" enough and audacious enough to make some changes. However, the original manuscript is in the Church offices. There are many changes that are very essential and very beautiful.

*1 June 1975. Salt Lake City, Utah. RESPONSIBILITY TO MAGNIFY AND PERPETUATE PRIESTHOOD. RECORDING MINUTES. ORDINANCES AND PRINCIPLES OF GOSPEL UNCHANGEABLE. PROPHET OF GOD WILL NOT LEAD PEOPLE ASTRAY. (excerpts)*

At 2:30 this morning, I had the privilege of going out and doing something that has been quite regular-about every other day for a considerable length of time, and that's delivering and bringing into the world another baby. As I drove off with my dear wife this morning, I recalled the time when I came into Utah and was having difficulty getting my license. Everywhere I turned I was refused because my reputation as a polygamist had preceded me when I came into Utah. There was a possibility of getting a Chiropractic license or a Naturopathic license, or passing the medical board. All of those were possibilities with my hours. The medical board laughed at me, the Chiropractic board refused to take my application, because a good member of the Church informed me that they couldn't have a polygamist practicing in Utah.

I went to Joseph and told him what my problem was. He said, "Brother Rulon, I promise you in the name of the Lord that you will get a license and that you will be an instrument in the hands of God in helping our people in

bringing thousands of our little ones into the world." Upon the basis of that promise and with absolute faith in it, I proceeded and did secure my license and have brought thousands of babies into the world for our people, and I thank God for it.

The reason I am bringing this up is for this reason: A number of times in the last few years I have been so weary and so tired and sometimes ill, that I have felt justified in just giving up my practice, taking what the government would allow me now at my age and settling down and getting along with it. My family has encouraged me to continue my practice. They told me something that I know and that is that a man who quits his work dies quickly, and I was dying quickly enough anyway.

The message that I would like to leave with you brethren today is this: Everyone of us holds the Priesthood and has the responsibility of magnifying it and perpetuating it. In fact, we have taken covenants to do that. Everyone of us lives as a servant of God, to do His will. We should do this with an eye single to the glory of God, walking in His ways every moment of our lives. We should remember, whether we are sleeping or eating or working, that we are God's instruments. We should pursue our duties with the faith that God will enable us to fulfill them. He will give us strength mentally, physically and spiritually to perform our duties, if we have faith in Him. We should never fall short of our responsibilities as servants of God and set a bad example in any way. We should pursue our duties with gladness and with happiness and with joy that we are God's servants and we are doing what we are doing with an eye single to His glory. We should accomplish our tasks without gloating over our achievements, but rather, acknowledging the Spirit of God, the fulfillment of God's purposes, giving all praise and glory to Him.

In our preliminary exercises I heard the words of our dear brother in his asking God's help that we might magnify our duties. And this, I tell you brethren, is our most solemn responsibility. In the preliminary exercises we partook of the sacrament. We promised the Lord with those who led us that we would always remember Him, that we would keep His commandments to the end that His Spirit might be with us. We ate of the bread in remembrance of His broken body. We drank of the water in remembrance of the blood that He spilled for us, the redemption He made for us. Brethren, I wish to remind you that this is the most important thing to remember that ever we were taught to remember. It is the most important thing to partake of these emblems and witness that we are of Christ and bear His name and share His burden insofar as our capacity enables us to do so.

Every man who is a member of this class has the responsibility to act as if he were altogether and entirely God's instrument and not something with which he may do as he pleases. God gave us our lives, He gave us the privilege of living in this most glorious day of the world. He gave us our responsibilities. He gave us the light in which we live and with which we think. He gave us our bodies to perfect, and He gave us our mission to fulfill. With these few remarks I ask God to bless you and to watch over us and help us to be one with Christ as He intends we should be, to bear off the most

glorious mission He ever gave a similar body of men. No men ever lived in such few numbers who had a greater responsibility than you and I have today, and that is to establish the fulness of the gospel and to keep alive and perpetuate the Priesthood of God and to strengthen and build up the Church of God in our every act of life. Let us not fall short of that responsibility.

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I have taken the liberty from time to time to suggest to the brother who has taken the minutes and to others of our brethren, that the responsibility of keeping minutes is a serious one and a blessed one. The minutes should be so constructed that when they are read to us, not only can the maker of the minutes understand them, but that future generations can understand them. If we cannot get them from week to week or month to month, it's going to be a hard time for our children to fathom what we had to say. The value of the minutes lies in the preservation of a synopsis of what took place, a brief synopsis. If you have minutes that are in detail and on a record, fine. Keep them. But make a synopsis for this meeting that is correct and acceptable. These minutes should be if necessary, and I recommend it in all of our meetings, our Priesthood meetings and this meeting particularly, they should be typed. Then they can be read and understood and preserved in a permanent record. This is a real task. A man who has a big family to take care of finds that sometimes it is more than he can handle perhaps. But there is no task given to us of God or of God's servants but what it is for our development, as well as for the benefit of the future generations. So if we do that task well, we grow by it, and we leave a record that can be perpetuated. We do not take more time reading the minutes than we do holding a meeting. We've got to get ahead a little bit each time. So these things should be kept in mind.

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I remember one time when there was a considerable amount of confusion among the brethren. And because of this I found it a great test of my faith. Finally after much prayer I went to Joseph and I said, "Brother Musser, I know you are a prophet of God. And I will do anything you tell me to when I know that what you tell me is of God. But if I doubt your word I am going to go out and pray about it until I know whether it's wrong or right before I do anything about it." He put his arm around me and said, "Good for you! I would offer one more suggestion, and that is this. If you know I am a prophet of God, you will also know I will never ask you to do anything you hadn't ought to."

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About this time I think it is time to drive a few stakes. And the first stake is this: The Priesthood and the ordinances of the gospel are established with a firm and an unalterable decree that exists from the days of Adam until the end

of the world, unaltered and unchanged. You cannot change the ordinances. You cannot make them less or more efficacious. You cannot make them binding at one time and not binding at another. If you do not obey the ordinance, you cannot receive the blessing. It is just that simple. If you are not baptized, you cannot enter into the celestial glory. If you do not have faith in God, if you do not have the gift of the Holy Ghost, you cannot enter into celestial glory. If you want the fulness of celestial glory, you are going to abide all of the laws that bring you the fulness of celestial glory. If you do not, you will fall that much short of the fulness. These are unalterable things. The Priesthood of God when it comes to you and directs you in the name of the Lord and in accordance with the ordinances of the gospel, will never lead you astray. President Brigham Young said, "I knew that Joseph was a Prophet of God, and I knew that he would never lead this people astray. But if he did, it would be because he ought to lead them astray because they were unworthy of the blessings of God." I want you to weigh that a moment. Supposing a manifesto was given to the people and 97% of them said, "We don't want that law, we won't live it!" Did the Priesthood lead them astray? Absolutely not. They led themselves astray. They merited what they got. Wilford Woodruff didn't lead them astray, he made things bearable for them because they couldn't have lived in any other way. But the Priesthood will never, never lead you astray. But if it takes a law away from you, if it permits you to violate that law or to suspend it or to live without it or to feel that you don't have to live it, and it says that this is God's will concerning you, you can believe it. That's what happened to the children of Israel in the days of Moses. In the 84th Section of the Doctrine and Covenants the Lord says He sought diligently to bring them up to the fulness of His gospel, that they might stand in His presence and behold His face. But they would not. Wherefore His anger was kindled against them, and He took Moses and the holy Melchizedek Priesthood from them and suffered to remain with them the law of carnal commandments that would bring them up to that law in time. But that whole generation was lost as far as exaltation was concerned. That whole generation was lost.

Now, there were a few people in that day, as in all days, who said, "Well, that may be fine for the body of the people." Caleb and Joshua said that was fine for the body of people, "But we're not going to abide by that restriction. We're going to do what God tells us to do. We're going to live up to His commandments. We're going to obey His ordinances." And they did. They were the only two out of that generation who were worthy of salvation.

But following that dispensation there were countless prophets, many of them, who didn't abide by those limitations, who came into the presence of God and abided the fulness of the gospel, notwithstanding that the law of Moses was in force. On this continent, the ordinances of faith in the Lord and baptism and the gift of the Holy Ghost were not a part of the law of Moses. But Alma and others of the servants of God, through revelation, established those ordinances and practiced them and kept them alive, in spite of the law of Moses, because they had enough revelation and enough faith to make it



possible. Lorenzo Snow in speaking upon this very subject said, "Because we have a limitation placed upon us by an agreement with the government or by a covenant with the Church, a policy with the Church, does that put us in a position where we are deprived of those laws and commandments? No, it does not. If you want to live them, take the responsibility, and God will give you the blessing predicted upon obedience." But then you have got to know how to take that responsibility and where to go to get His blessings. So in these things there is no alteration at all.

Joseph the Prophet gave some instructions in his day in relation to establishing banks, in buying lands, and in doing a number of things that Brigham Young and his associates thought was rather ridiculous. Do you remember the Lord told the Prophet that He would not bless him in temporal affairs, but He would bless him in spiritual affairs, that he might lead the people? , And I have no doubt-I'd hate to take time to record some of the instances where the Prophet Joseph's counsel to men may not have been from the Lord, where he spoke for himself and not of the Lord. And I know Brigham Young did it. "This morning I spoke to you as Brother Brigham. This afternoon I am going to speak to you as the servant of the Lord." Well, he was talking about canals and various other things, and he was giving them counsel as pertaining to temporal things, all of which was good, all of which, I think, if they had followed, would have been fine. But he was not instructing them as to how they should comply with the ordinances of the gospel. When it comes to the ordinances of the gospel, these things are unchangeable.

If you come to me or if you come to a member of the Council and you say, "Please tell me what I should do in this matter." We may counsel you by reasoning with you. We may tell you to follow a policy about which later on you may say, "Well, that counsel was not of the Lord. Brother Rulon was not a prophet of God. It didn't turn out right." Or, "These brethren don't have as much savvy as they thought they had." If he didn't counsel you in the name of the Lord, it wasn't necessarily the word of the Lord. "Here's what we would like you to do. Here's the thing that we think you should do. Here's what may be best." But when it comes to the ministering of the laws and ordinances of the gospel, etc., this is entirely a different thing....

So brethren, I am going to end the whole thing up by saying this: You have the responsibility of knowing whether or not a servant of God is guiding you and directing you as a servant of God. But don't get in the position occupied by President Heber J. Grant when he said, "Do what your president tells you to do, and even if it's wrong, the Lord will bless you." I don't believe that for one minute. I do believe that there are conditions where you might feel that it isn't the word of the Lord, but that you are going to follow his counsel because he is a servant of God and know that it will turn out all right. But for instance if the president of the Church should say, "Now don't you let your children be baptized because I tell you not to," or, "Don't you let your children enter into celestial plural marriage because they will be buffeted and driven until they will regret it," I would say do not follow that kind of counsel. You can follow the servants of the Lord under all circumstances, under circumstances where

you by the Spirit of God when you are one in faith and knowledge will know that it is the will of God. You will find times when you have a perfect right to go to a servant of God and say, "Well, Brother so-and-so, you told me to do this or that. Other circumstances have arisen now which I think we can mutually consider. Let's go over them." Under the direction of the Spirit of God you may have those temporal circumstances completely reversed and be doing the will of God by not following the original counsel, because God often brings about circumstances in His own way by working upon the hearts of the children of men and by doing things Himself for us which would make something that He asks us to do yesterday not applicable today. The Prophet Joseph put it in these words: A servant of God or a wise father might well tell his son to go out and saddle his horse because he is going on a journey. But in the meantime the man he is going to see comes in the front door and says, "Here I am, brother. Can we talk this thing over now today?" So he tells his son, "Unsaddle the horse." And his son can complain, "He is not a servant of God; he doesn't even know what he is doing. He told me to saddle the horse an hour ago, and now he tells me to unsaddle it." Then a little later on another circumstance will arise where he runs out to his son and says, "Son, saddle up that horse again. Saddle that horse and get it ready, I'm going to go." In the meantime certain things happen and a message comes to him that the thing he was going to do has been accomplished. Doesn't go. So he runs out and says, "Son, unsaddle the horse." Well it doesn't make the father an unwise father or less a servant of God, because he is directed in the affairs of his daily routine and in this mortality to meet circumstances as they are.

God has commanded His servants to utterly destroy sometimes, to kill. Yet we have a standing law, "Thou shalt not kill." Now, if He tells them they shall kill, it is a higher law that commands them to do

that. It is a higher circumstance, a higher condition. We and our lives and all that we have are God's, and He has a perfect right to tell us not to kill, which is a standing law that is undeviating. Yet under a certain circumstance He can say in this instance thou shalt utterly destroy. And then we must obey. To Nephi He said, "Kill Laban, take the plates, good will come of it." Nephi did as he was told, and yet it says, "Thou shalt not kill." I've heard good Mormon High Priesthood men say, "I don't believe the Book of Mormon because God would never have told Nephi to kill Laban, because He said 'Thou shalt not kill'". But God, in the affairs of man as He holds the reins, tells us to do one thing at one time and one thing at another. But it never alters an eternal law. That eternal law of "Thou shalt not kill" still stands unabridged and unchanged. But God who made the law may come to you and say, "In this instance you must do this." And that is how we must understand these principles.

*8 June 1975. Sacrament meeting. Salt Lake City, Utah. THE UN-CHANGEABLE GOSPEL. BLESSINGS OF THE TEMPLE. KINGDOM OF GOD TO COME AFTER MUCH TRAVAIL. THE WICKEDNESS OF THE U.S. AND THE WORLD.*

President Brigham Young said that no gospel message could ever be complete, because the gospel in its relationship to us is eternal in its nature. It has no beginning, it has no end. Every sermon that is preached is a slice of construction out of the middle of the book. So when I talk to you today, my dear brothers and sisters, I sincerely hope and pray that the Spirit of God may rest upon me for the few moments that I occupy, to help you and myself and my family and all of us to sincerely and purposefully re-dedicate our lives to the service of God, for the building up of the Church of God, and the establishment of the Kingdom of God in its righteousness upon the earth, and the perpetuation of that holy Priesthood that has been committed into our hands through the Church, which is our mother. Thank God for the establishment of the Church of Jesus Christ of Latter-day Saints. Thank God for the courage of those devoted men and women who left us their testimony of its eternal principles.

I am so glad to be reminded that the Priesthood was established by God on this earth by our Father Adam. The Lord told Moses that that Priesthood would remain upon the earth from the days of Adam until the ends of the earth. President Brigham Young said that that Priesthood which was established by Adam and should remain unto the ends of the earth, had its unchanging, unvariable ordinances which would remain unchanged and unvarying until the ends of the earth, and that there would never be a time that those principles which God had established for the salvation of men would vary in the least degree.

The Lord tells us in the Doctrine and Covenants that "I am the Lord thy God. I change not, neither doth my word change, neither doth it vary in the least degree." We have reached a time in the lives of Mormons when many of us, justifying our lack of service to Almighty God upon the premise that certain principles of the everlasting gospel are no longer binding upon us, that they are no longer necessary, and therefore we can be justified in not paying heed to them and can go along unworried, following the course of the world, and yet reap the fulness of glory in the celestial world by following the example and precept of those who preside over us, who do not believe in these principles, who do not practice those principles, and who advocate that those of us who do believe in them and practice them, if there be any, are sinners.

Now, there was no sin when Alma, who lived under the law of Moses which did not include the principles of the gospel of the celestial kingdom, followed the example of Abinadi and some of his forebears in instituting the practice of baptism and the laying on of hands for the gift of the Holy Ghost. If

they were under condemnation for doing these things in a day when nothing but the law of Moses was given to the children of men and to the Nephites and to the Lamanites, then we are not under condemnation in believing that when God gave to the Prophet Joseph Smith the fulness of the everlasting gospel, and when he sealed his testimony by the shedding of his blood, making those laws and ordinances of the fulness of the everlasting gospel binding upon the world, with the promise of God that those who would obey them will receive the blessings predicated upon obedience to His law, we cannot conclude that we will ever reach a time when any of those holy laws can be forfeited without forfeiting the blessings predicated upon obedience to them. I do not care how long the people live or how bright they are or how intelligent they are or how loved of the world they are, if they think they can get into heaven without faith in the Lord Jesus Christ, without repentance and without baptism, and that the present leaders of the Church or anybody can change those laws and ordinances and still get you into the Kingdom, I know that that is not true. I do most assuredly know that you cannot receive the Holy Ghost unless it is by the imposition of hands of those who have the authority of the holy Priesthood, and that it will not stay with you and abide with you unless you receive it. I do not care who the party is who says you can get it in any other way, I know it is not true, even though it be the president of the Church who advocates that folly.

I do most assuredly know that every principle and ordinance of the gospel including the holy endowment and all the signs, keys and tokens are necessary for our ultimate salvation. When we are deprived of the privilege of obtaining those blessings and yet we cry out for that privilege and face the holy temple, asking God to intercede in our behalf and do everything in our power to achieve the blessing predicated upon obedience to the laws and ordinances of that holy endowment and want to know what its keys, signs and tokens are, if we will face this temple at Salt Lake where President Wilford Woodruff, when he dedicated it, cried unto the Lord, saying, "Oh Father in heaven, when thy people are prevented from entering this holy house and they kneel facing thy holy temple and call upon thy holy name and ask for the privileges and blessings that they may receive in this holy house, hearken thou unto their plea unto thee and grant thou their petition," I do know assuredly, brothers and sisters, that if we continue to serve God and keep His commandments and strive with all our hearts to do what He requires of us and do everything that is in our power to keep His commandments, that God will not forsake us, and He will open up the way for us to receive those blessings.

But He tells us that we cannot receive those blessings, that we will not receive those blessings until we cry unto Him by day and by night for the opening of these temples and that privilege. And it is going to take more than that. It is going to take the righteousness of our lives which will appeal unto Him in heaven in the lives that we live, so that He will hearken unto our prayers.

It has been my privilege, brothers and sisters, to bring thousands of babies into the world. What a glorious and wonderful privilege it has been. Brother Joseph Musser once told me when I was trying to get my license in the state of Utah, and it looked like it was impossible, and I asked for a special blessing at his hands that God would open the doors for me to receive that license, and that I would be an instrument in the hands of God in bringing thousands of children into the world through this people. And that has been my privilege, and I praise His name for it. More particularly do I praise His name for the opportunity I have had in sharing the anguish of the mothers that have delivered these babies, in learning the travail that they go through in bringing them into life, in knowing for a surety that the greatest battles ever fought are not by men on the battle field, but by our dear mothers who silently bring us into existence without complaint, going into the very shadows of death to give us life. I am reminded every time, many, many times when situations have come before me, and that has happened about 12 times in the last 20 days, I sometimes think that the Lord gives me tough cases and tough circumstances just to see how I will deal with them and to give me experience so that I will have an understanding heart, and to teach me to give Him the glory. No matter how much knowledge you have or how much experience you have or how wise you are, without the intervention of the Almighty, without your prayers, things will not work out according to the design of God. We are only instruments in God's hands, and the glory and the honor is His.

Many times when I dared not communicate the anxiety of my own heart to the dear mother who was at the very brink of death, I have cried silently to my Father in heaven and asked Him to please, please intervene and grant the safe delivery of this wonderful child that this glorious mother is bringing into the world. And never has He failed to hear my prayers. Always it has been my privilege, though somewhat belatedly sometimes as I rejoiced in the success, and what a glorious privilege it is, to go and get down on your knees and thank God for hearing your prayers and know that He did hear your prayers.

Now I'm bringing this up, brothers and sisters, because the Kingdom of God is going to come into existence in exactly this same manner-after much travail, when it looks like it is impossible, when you know that men have done everything they possibly can do and have failed, when they have gotten to a point where they acknowledge that they can do nothing more and God must intercede. Then the Kingdom of God is going to come forth in its power and in its majesty. John the Revelator in the 12th Chapter said, "I saw a woman with a crown of 12 stars upon her head. The beast warred against her and she was driven into the wilderness. Being in great pain, she travailed to bring forth her child, which she brought forth, and the dragon sought to destroy it. But it was caught up into heaven, and the purposes of God were perpetuated." The scriptures, Daniel and Revelation and modern revelation, tell us that there would be a stone in our day cut forth without hands, which should grow forth from the mountain of the Lord and fill the whole earth. The Prophet Joseph in commenting upon this, said that the gospel that is going to roll forth is that

stone. But it is not only just the gospel, it is not only just the Church, it is not only just the Kingdom, but it is the Priesthood of God to come forth from that mother that will, through their contact with Almighty God and the outpouring of His Spirit upon them, cry in much travail unto the Lord continually, until He is led to intercede in their behalf and bring it forth in the power and majesty that is going to come forth in our day. That Priesthood and that Kingdom will establish the Kingdom of God on the ruins of this nation and the kingdoms of the world. For it has been predicted by the servants of God that every kingdom shall fall and that the Kingdom of God shall come forth with the constitution of that Kingdom, very much like the Constitution of the U.S., to rule the world with an iron rod and to establish righteousness. That day is dawning. But that day will not come and cannot come except in an hour of travail that teaches us that we can do nothing more.

The world was never more wicked than it is today, not even in the days of the flood, not even in the time of Sodom and Gomorrah. Never have we seen the time when more infant children were murdered in order to fulfill the diabolical designs of Lucifer, who works through the hearts of the children of men, than in this day and age. We would consider it catastrophic if we were to send forth our sons and our daughters to battle and have 2 1/2 million of them slain every year. But we are killing more of our unborn children than that every year. And we are doing it legally and lawfully according to the laws of the land. The angels of God are calling upon the Lord night and day to avenge the blood of the innocent and the martyred. That prayer is going to be heard, and the judgments of God are going to come upon this nation which has grown to be, out of the opportunities that it has had to be the greatest nation upon the earth, and it has been because of the blessings of God and the outpouring of the Holy Ghost, the Spirit of God is going to withdraw from this nation which has become the most wicked nation upon the face of the earth. The judgments that are going to fall upon her are going to defy description, and she will be ground into the dust like a potter's vessel as surely as there is a God in heaven.

It is your duty, and it is my duty, and it is the duty of our wives and our children to prepare ourselves to assume the role that will be imposed upon us by Almighty God in the days to come. They can only be founded upon the principles of love of God and fellowman, of the right to grant unto others every right and privilege we ask for ourselves, of the determination to live so righteously that the Spirit of God can be our constant companion and the angels of God constantly administering to us. This is the kind of people we must be.

There are in our midst those of us who are not this kind of people. As there is a God in heaven, we will be weeded out unless we repent and forsake our sins. "He who forsaketh his sins and cometh unto me and keepeth my commandments, I will forgive," the Lord says. "But unto those who say they will forsake their sins and who return unto them, all of their former sins shall come unto them and the judgments of God shall be upon them." "That man of God who forsaketh his sins shall live," saith the Lord, "and the man who professes to be a man of God and who lives in his sins, shall surely die." That

is the judgment of the Lord as pronounced upon us. Isaiah in speaking of this day said that the earth would reel to and fro as a drunken man because of the wickedness that is upon her. We live in that day.

But we are, as God lives, a nucleus called forth out of the Church of Jesus Christ of Latter-day Saints, our mother, who, after much travail and through fasting and prayer and dedication, shall establish the Kingdom of God and its righteousness in all its power. The responsibility is yours and mine. We must live to fulfill that responsibility every hour of the day and of the night. Our prayers must ascend unto God continually. Men who hold the Priesthood should endeavor with all their might to three times a day face this holy temple so near to us—we are under its very eaves—and ask God to intercede in our behalf and to come forth in His might and to use us as His instruments to bring to pass His holy purposes. This is our mission. God help us to fulfill it, I pray in Jesus' name, Amen.

*14 June 1975. Conference, Saturday, A.M. Salt Lake City, Utah. LITTLE CHILDREN PARTAKING OF THE SACRAMENT. WHY LOCAL CONFERENCES. WILL RECEIVE ACCORDING TO OUR CAPACITY.*

In the 20th Section of the Doctrine and Covenants, it tells us that after converts have been baptized, that they shall be taught concerning the partaking of the sacrament and the renewal of their covenants. Therefore the sacrament is particularly designed to be administered to those who have been accepted as members of the Church. We bring our little children up in the Church, and they are taught that they may become members of the Church when they have reached the age of accountability and have been baptized and received the gift of the Holy Ghost. And at that time, after that ordinance, they are then more fit recipients for the taking of the sacrament.

Nevertheless, our little children are innocent before God. And though it has been a general practice among the Saints not to pass the sacrament to little children, many of our mothers have taken time to explain this to their little ones, that they, according to the mothers and the fathers, may better understand the joy and the opportunity that is ours in the partaking of the sacrament when we have become members of the Church. Still, there are a considerable number of our fathers and our mothers who have not understood the proper relationship of this ordinance and therefore have not instructed their children. And when the bread and the water is passed and the little children are passed by, they can't quite understand the seeming discrimination. I see little ones crying because they were not given a drink or they were not given an opportunity to take the bread.

In my own personal feelings, if the child feels thus and the child is offended, then that offense should not be given. They are innocent before God.

If they want to partake of the sacrament and they have not been taught not to partake of it in such a manner that they are glad not to do it because they understand, then let them partake of the sacrament, rather than to have their tears and their misunderstanding.

On one occasion, I remember when the brethren were passing the sacrament to a little fellow at the back of the hall. The father was sitting by him, and he passed the little fellow by. The little seven year old looked up and said, "Daddy, he's not very kind!" I like to avoid such things. In my own family we have instructed our little ones that they ought not to partake of the sacrament until they reach the age of accountability. Where they understand this, where they are glad to pass by that opportunity until they are baptized, it is beautiful and wonderful. But where they do not understand it and their parents are thoroughly in accord with letting their little ones partake of the sacrament, do not deprive them. It is not a sin for our children to partake of the sacrament, because they are innocent before God. I wanted to make this clear.

We do not realize the full significance of this sacred ordinance, what a wonderful privilege it is. We become one with the Lord Jesus Christ in the partaking of the emblems of His flesh and His blood. I hope that the Spirit of God has rested upon us and that we have found it in our hearts to fully appreciate the privilege that is ours in renewing our covenants.

I know that on a number of occasions when the sacrament has been passed to our brothers and our sisters, some of them have refrained from taking it. If they are out of harmony with the Spirit of God, if they are quarreling with their wife or their husband or if they know they have a bad spirit, fine. They ought not to partake of it under those circumstances.

But I would like to emphasize that this opportunity is not always yours. It's a good idea to get yourself in order before you come to meeting so that you can partake of it.

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... has always been to get the Saints together in such a manner as to enable them to become one with each other and one with the Lord, so that they may become one in doctrine and one in practice. Consequently, these conference sessions will be held with that intent in mind. Most of your time will be occupied by members of the Council, who should prepare themselves in fasting and prayer to give you the word of the Lord. You should come with the desire in your heart to be instructed in the ways of the Lord, that you may comply with those doctrines which will give you eternal life and salvation. We have had a number of purposes in mind in the holding of these conferences. One of the first purposes was to hold them under such circumstances that those of us who were in Salt Lake and vicinity would attend the Salt Lake and vicinity conferences. Those that were in Pinesdale would attend those conferences. And that the only traveling would be by the members of the Council or those who were taking part to aid and instruct. Conferences will be



held in Cedar City so that the people in Cedar City could gather there and not have to come so far. And the only persons who would have to travel and endanger their lives would be the members of the Council. The conferences in Ozumba would be held there for the benefit of the Saints in Ozumba. Members of the Council or those who were to instruct would be there. This does not seem to be of value to us unless we understand that on a number of occasions the lives of our brothers and sisters have been lost because so many of us have traveled long distances to our conferences. We are seeking to avoid this death-toll and put as few people in jeopardy as possible. That is one of the reasons for our local conferences. We have had 30 or 40 people come from Pinesdale. This has included our youth. And this I do not object to in principle. But we are going to have to be quite careful in regard to these things and very prayerful, because if a truckload or a carload of children should be turned over and their lives lost, it is something we will not soon forget.

I remember in California we had temple excursions. We did more temple work from a distance of more than 500 miles in the Arizona Temple than any other stake or group of stakes in the Church, including the stake at Mesa, at Salt Lake, at St. George and where the temples were. It was beautiful, it was wonderful, and the Spirit of the Lord rested upon us. But a great catastrophe occurred when a bus load of Saints with 60 aboard hit a wet strip of road that had washed out in a flash flood. The driver lost control, the bus slid over on its top about 70 feet, six people were killed instantly, and 27 of them were nearly killed. Some of them were maimed for life. With the recollection of that catastrophe and the part that I had in it in trying to comfort the Saints whose mothers were lost, whose fathers were lost, whose children were lost, was something I will not soon forget.

So we must try to regulate these affairs in such a manner as to safeguard the lives of our children and our fathers and our mothers. We are just learning how to do these things. We are reaching into areas where we are trying to do the will of the Lord and have more impact by the spirituality of our lives and the knowledge of the gospel, upon our children and upon ourselves. This is fine. Let us try to regulate these affairs in a manner so that we do not endanger our lives and act unwisely in a time when costs of travel, not only in life but in every other way, are so constantly rising. Let us be wise.

As I say, many times no matter how sincere we are in our efforts, we are still learning. No matter how hard we try, we step on other people's toes and we hurt other people's feelings and we needlessly jeopardize our lives and the lives of others. It is not our intent at any time to do anything that hurts our Saints. We have had misunderstandings relative to our Youth Conferences. Our youth are traveling to Cedar City, and from Cedar City here, and from Pinesdale, and from here to Pinesdale. This is fine. We will have no regrets until we have a catastrophe. So let us measure these things carefully as we proceed along our way reaching out and trying to do the good that we can. We have two very fine men well qualified in a knowledge of the gospel and well qualified in teaching the gospel, who are setting proper examples to our youth. You can't find two better men to handle our youth.

Yet I've had a number of our fathers and mothers come to me with this plain statement: "What are they trying to do, take our children away from us?" Now that may sound a little ludicrous on the face of it, but nevertheless that is the attitude that some of us have in relation to these efforts with our children. They are not trying to take our children away from us. They are making a concerted, dedicated effort to help our children understand one another and their responsibilities to one another and to their parents and life. They are playing together, and they are working together. They are attaining a wider acquaintanceship among their young associates. It is of great value to them and to us as parents. Let us keep that effort in its proper perspective both in our relation to our children as parents and in our relation to the children as instructors. In order that we may more perfectly understand the efforts that they are making, I am going to ask each of them to address us for a few moments this morning while we are gathered together in a general conference. As I said, most of your speakers are going to be members of the Council. There will be, when circumstances warrant it, variations from that rule. You have come here to be instructed in the ways of the Lord, and these noble brethren have in mind one thing. Our most valuable asset by far is our children. They realize the value of these children and want to help to bring them up in the ways of the Lord. This is what we are going to be talking about all the time during our conference, not just in relation to our children, but in relation to ourselves. God's intent with each one of us was that we should be given our agency to come into this life and have a body, that we should subject it to the Spirit of God within us, and that we should learn how to become Gods and achieve every right and privilege and blessing that God has, if we are capable. For each one of us will receive what we want and what we have the capacity to receive. We cannot receive that which we do not want and will not pay the price for, nor can we enjoy that which we do not have the capacity to receive.

We would like to get our Latter-day Saints to understand that each one of us can have, as God lives and as we live, all that we want and all that we have the power and the capacity to enjoy. That is going to be our theme. We will try to cover many of its aspects in our conference sessions as we move along.

Conference, Saturday, P.M.

Q: I'd like to know what the Lamb's Book of Life is, and what the difference is between that and the Book of Remembrance, and what you need to do to get your name enrolled in the Lamb's Book of Life. Also, pertaining to the resurrection, it has been said that there are those who are to receive a better resurrection. When a person leaves this mortality and the spirit leaves their body, what designates the time from when they go through death to the time they are resurrected. What does it depend on?

RCA: I think in relation to this question there are some diversities of opinion, and it is possible that we may find some conflict. But it would make no difference to me if the Book of the Law of God, which is kept upon earth, and the Book of the Lamb of God, which is kept in heaven, or the Book of the Law of God, which is kept in heaven, and the Book of the Lamb of God, which is kept in earth. It suffices to know that there is a book that is kept on earth and a book that is kept in heaven. And the book that is kept in heaven is in strict accord with actuality. The book that is kept on earth should be in strict accord with actuality, but it not always is. The two books shall be brought forth at the day of judgment, and out of the books we shall be judged according to what we have done in the flesh.

My understanding is that the Book of the Lamb of God is the book which is kept in heaven by the angels of God, who are the ministering servants of God who make an exact record of everything pertaining to our lives, our birth, our naming, our blessings, our marriage. Everything that is of vital importance they keep a record of. And then on this earth we keep a record of those things we think are vitally important, if we can get around to it. But out of the books which are written, we shall be judged.

As to coming forth to a better resurrection, the Prophet Joseph Smith in Lecture Six of the Lectures on Faith, said that there were many of those who suffered the most terrible death in order that they might have hope of a more glorious resurrection. If we are here in life and we have a testimony of the gospel, and we've gotten into a tight spot, and we are told like the two Mexicans down in Mexico, "If you'll just deny Mormonism we'll save your lives," most of us choose to deny Mormonism, knowing that God knows we are only lying about it anyway. He won't care, and we will save our lives. But if we do as the two Mexican Saints did in old Mexico and are captured by Pancho Villa's forces and say we will not deny Mormonism, and though their wives and their parents and their children pled with them to deny it, that their lives might be saved, that they might provide for their parents, both of these young men said, "We would rather die and have the assurance of a glorious resurrection than to deny the faith and wonder if we would ever make it." We can have the assurance of a better resurrection if we never deny the faith and are willing to give our lives to sustain it. If we lay down our lives, the Savior says, for Christ's sake, the gospels sake, he who giveth his life shall save it. But he who will not lay down his life and who saved it as far as mortality is concerned, shall lose it. So our responsibility as Latter-day Saints is to so live the gospel and so stand up for its divine truths that we can know when we come forth into the spirit world and in the morning of the first resurrection, that we can say to our Lord and Savior, "I never denied you, I never denied your truths, I exemplified all that I knew of them in my life, even unto death. And therefore I know I am worthy of a more glorious resurrection, that I can come back into your presence and abide with you, because I remained faithful in all things insofar as I knew the truth."

Q: What does it depend on, how soon you are resurrected?

RCA: When we die and go into the spirit world, we will remain in the spirit world just as long as we can do a plausible and effective service in preaching the gospel in the spirit world or in keeping records or in doing things that are essential there. But if we have lived worthily, the moment we can more effectively serve God and do a better job with our resurrected bodies, then that moment we will be resurrected. And that determines it. This is determined not only by our good works and our effectiveness in the work of God, but by our own personal desires. If we were in the spirit world and we were preaching the gospel to our relatives and we had thousands of them for whom the work had been done, who had never yet had the gospel preached to them, and we were preaching the gospel to them and they were receiving it with gladness, we would be loathe to leave that mission, to have our bodies resurrected and to leave the spirit world to do another appointment. The Lord would honor our request to stay a little longer, just as in this life He often honors our request and extends our life in order that we may better serve Him. Almost in all instances, by the will of God and by our own agency, the moment we can do a better job and be happier in it by the resurrection of our bodies, if we are worthy of that resurrection, at that moment we will be resurrected. Some remain in a translated state for thousands of years, as did the Three Nephites and John the Revelator, until Christ comes in His glory. They had every right to a glorious resurrection, as did Peter and James, and come forth in the presence of God and in the Kingdom of God, the moment they wanted to. But John and the Three Nephites and others, willingly requested that they might prolong their mission and preach the gospel to the children of men and be angels of light, ministering angels, to all who were worthy of salvation until Christ should come in His glory. Christ granted that request and prolonged their days in their translated state, which is not as glorious as a resurrection. It is like the terrestrial world as compared with the celestial, until their mission is fulfilled. In answering Peter's inquiry, the Lord said, "You have desired that you might instantly come into my Kingdom, and your wish has been granted. But my beloved has desired that he might remain upon the earth and minister unto those who are worthy of salvation, that he might be an angel of light unto them. And he has made the better wish." In other words, it was a personal sacrifice. God grants us to make personal sacrifices if we are worthy to do it so we can do the most good.

Q: Does the devil read our thoughts? Is it dangerous to pray aloud? Does he have control over our thoughts?

RCA: The Lord was speaking to Oliver Cowdery through the Prophet Joseph Smith, and He told Oliver Cowdery exactly what his prayer had been in his secret chambers. He said unto him, "And is this not a testimony unto you, for who could know your heart or the thought and the intents of your heart except the Lord revealed it unto him." The Lord is the revealer of our thought and intent. The devil has not access to the pure, undefiled spirit mind. He

cannot read our spirit thoughts. But as has already been stated, we are told to pray vocally and in secret. There are some prayers that are best offered in secret, and there are some prayers that are best offered vocally. If the devil knows that I am going to fight him with all my might, mind and strength and I don't care if he knows it and I prove it by my actions, I am not leaving myself more vulnerable if I tell him so to his face. And that is exactly the position I put it in. I would not be afraid of letting the devil know that I intend to fight on the Lord's side forever and ever and ever. On the other hand, if there are things that are of such a secret, private nature and you would like to keep them between you and God only, then pray in your secret chambers, and pray privately.

Q: Concerning the 85th Section reference to consecration and receiving inheritances.

RCA: There is an area here in this question that I would like to elaborate on for a little bit. In relation to it, it is contrary to the will of God that those who will not consecrate their property should have their names written among the people of God. In the first instance, we ask God for the privilege of coming into this life and seeking to become like He is. God gave us that privilege by our birth, by our place of birth, by our parentage and by the knowledge of the gospel in this dispensation, speaking of us privately and collectively. But as we come into this life we have opportunity to receive certain blessings. Our name is written in the Lamb's Book of Life, conditional upon the manner in which we conduct ourselves. Joseph the Prophet held the Priesthood before he ever came into this life. But he had not the right to act in that Priesthood until somebody who had mortal life reconfirmed this upon him. He could not act in the office of the Aaronic Priesthood as a priest, nor baptize, until John the Baptist had conferred that authority upon him. And yet he held that Priesthood in the eternal worlds.

He could not hold the Melchizedek Priesthood and act as an apostle until Peter, James and John reconfirmed this blessing upon him in mortality.

That is the second confirmation. And there is a third confirmation. This is where this particular passage comes in. We accept the gospel, we believe the gospel, we try to repent of all our sins, and we are baptized by immersion for the remission of sins, and we receive the commandment to receive the Holy Ghost. Some of us receive it, and some of us do not. But if we do receive it, we have its unspeakable joy. If we do not receive it, we do not know what it is.

So though the gift is bestowed upon us, we must attain to that gift by our personal endeavors. And when it comes to the living of the higher commandments of God, like celestial plural marriage, the promises predicated upon obedience to these laws were made to us if we cared to or dared to obey these laws in mortality. And we undoubtedly, knowing the gospel, told the Lord, "Oh, we won't be afraid of persecution, we won't be afraid of what the Church leaders say, we won't be afraid of the law, we will obey this law." But when we come into contact with all of the opposition, the greater portion of us say, "Well, that is a price too great for me to pay." The promises are made by

God to us, our names are written in the Lamb's Book of Life and re-recorded with the people of God.

But we come to that point mentioned, where the angel of God, our guardian angel, can write, "He didn't do it," or "He did do it." Now, when it comes to the law of consecration, you will never receive the gift of absolute generosity and thankfulness to God, lacking the spirit of greed in any of its aspects, until you can live the law of consecration. You will never receive it. You want to live for it, you are going to seek it, you are going to believe in it, you are going to advocate to the world, "I believe in the fulness of the gospel, I believe in the united order, I believe in plural marriage, but I haven't done anything about it yet." And until you do something about it, your name has not that final entry, "He did it." And that's what the Lord meant.

*15 June 1975. Conference, Sunday, A. M. Salt lake City, Utah. GODIS WORK AND GLORY. GENEALOGY. THE PURPOSE OF CELESTIAL MARRIAGE. RESPONSIBILITY TO RAISE RIGHTEOUS CHILDREN.*

I wish to speak to you this morning, my brothers and sisters, and bring to your attention the theme of our conference. I want to give it as broad a field as I can by drawing to your attention the fact that the Lord God personally spoke to Moses. And He showed unto him the creations which He had made. They were numberless unto man. "But," He said, "they are numbered unto me, for I know them all. And for this purpose have I created them, that I might bring to pass the eternal life of man. This is my work and my glory, to bring to pass the immortality and the eternal life of man."

Now when we think of this, that all the countless worlds in eternity were created with this divine plan in God's mind and heart, then we begin to comprehend in small measure the responsibilities and the opportunities placed upon us and given to us by God. I would like to draw to your attention that we live upon a small earth, 8,000 miles in diameter, 25,000 miles in circumference, which we might call quite large. In its own way it is one of the most magnificent and glorious of God's creations, even though it is but a speck in eternity.

When I speak of it as a speck, I want to draw to your attention the smallness of it and yet the magnitude of the responsibility that God has placed upon us who are His children, whom He has placed upon it. It whirls upon its wings in the midst of eternity and has the moon, approximately 275,000 miles away, orbiting around it to give its light by night. It receives its glorious light which is like the glory of God from the sun, which gives us light and life. The sun is 93 million miles away from us. It turns upon its axis, it is 800,000 miles

in diameter. If the earth were placed in its exact center and the moon were placed in its circumference, in its orbit around us, and it were halved, the orbit of the moon would come less than half way up its diameter circle.

Now, that's a pretty good sized sun that we have out in eternal space, upon which our God and Father dwells. But there are other Gods who preside over Him through the infinitude of eternity. There are 12 grand planets that circle Kolob, which orbits upon its axis once every thousand years. And these 12 planets which circle Kolob, billions of miles away from it, also orbit upon their axis once every thousand years. The central Kolob, which is the center of our great and grand concourse of universes, is like the President of the Priesthood. It governs all other planets. It governs these 12. And these 12 govern all other suns within their realms, being billions of miles out in space from one another. They have governed under them concourse after concourse of suns, with their planets orbiting about them. These 12 governing planets are of such magnitude that if you were to take our sun and its universe with its 9 planets circling about it and put our sun in the center of one of them, our universe of planets would not reach the circumference of their surface.

The reason I am bringing this to your attention is that, "This is my work and my glory," says the Lord, "to bring to pass the immortality and the eternal life of man." All of these grand and glorious worlds were created that God might be glorified in His children. We are the children of God, and we are upon this small earth and all its beauty for the express purpose that we may have our agency and work out our salvation and create our families after the order of the Gods and rule over them and learn to acquire the attributes of God and to be as God is. He holds out to us this marvelous opportunity.

Before we came here, He gave us His plan. We made certain promises that we would keep and confirm every gift and blessing that He offered to us. Part of that plan included the perfection of our individual lives when our spirits had a body to tabernacle them. We promised that we would seek out, that we would be born of a certain lineage, that we would seek out our God-given companions, that we would sanctify our individual lives, that we would cultivate the Spirit of God within our souls to emanate and include the mind and body and soul of our lovely wives, and that we would bring our children up in light and truth. This was a part of our covenant with God. We cannot receive these blessings without exercising to the full extent the agency that God has given us to choose right instead of wrong, to obey His laws, to remember the atonement of His Son, to live worthy of that atonement so that death might not have an eternal claim upon us, because Christ satisfied the demands of justice and died for us that we might be resurrected.

Anticipating all of these beautiful things, it becomes our solemn duty and privilege to know the will of God and to keep His commandments, and in knowing the will of God, to save our wives and our children and let our influence reach out to save every other individual who comes within the circumference of our light, that they, too, might be saved, that we might rejoice with them in eternity.

Our responsibility does not end there. Before we came here, there was not one of us who was born in this dispensation of time who has the gospel, or who was born in the gospel, who did not promise our Heavenly Father and our associates who were our brothers and sisters in the spirit world, that if we could come in this dispensation of time when the gospel was here and the Priesthood was here and the fulness of the ordinances was restored, when vicarious work for the dead could be done, that we, having our bodies and having this light and knowledge and this power of the Priesthood, would do all in our power to redeem our kindred dead. This is one more of our great responsibilities.

God promised the world in the closing chapters of the Old Testament that He would turn the hearts of the fathers who were in heaven to their children who were upon earth. The hearts of the fathers should be turned to the children and the hearts of the children to their fathers, lest the whole earth be smitten with a curse.

Now, this turning to the fathers, the Prophet Joseph Smith says, comprehends more than just the turning of the hearts. It comprehends the sealing of the fathers by the children back to the earliest generations of the earth, back to the time of Adam and down to the concluding last generation upon this earth and its mortal sphere. This work is the solemn duty of the Priesthood of Almighty God, restored to establish the Church in this day and age. The Church mothers that Priesthood and brings it up to fulfill this destiny. The salvation of the individual, the unit of the family, to be saved under the direction of the presiding Priesthood with the father, and that family unit to reach out their influence to comprehend every person that comes into the light of their knowledge of the gospel. This is an eternal responsibility that God has given to us, that we preach the gospel of Jesus Christ that we have received to others, that they might receive this message, obey it and receive the blessings which we are heir to. And then that we use these powers of the Priesthood to redeem our families and our friends and bring as many as we can.

When the Savior was upon the earth He said, "If ye shall labor all your days and bring save it be but one soul, how great shall be your rejoicing with him in heaven. And if you shall save many souls, how much greater shall be your rejoicing." The souls that we can save by the preaching of the gospel is wonderful. But this responsibility of the salvation of the souls of our kindred dead who lived upon the earth and came upon the earth when the gospel was not here, with the understanding that when we came we would do their work for them, is of such magnitude that we can hardly comprehend it. The gospel is being preached to them in the spirit world. Many of us will be called to go and preach to them in the spirit world, for the gospel message shall be heard, and every heart shall be penetrated, every eye shall see and every ear hear the message of salvation, to accept it or reject it. All who receive it whether in mortality or in the spirit world must have the ordinances of the gospel performed in their behalf in order to be redeemed. The dead who died without the knowledge of the gospel, who had this promise given to them by God and



by you and me, shall have the gospel preached to them and have the work done by us for them vicariously.

A lot of us say in our hearts, "Brother Rulon, we have accepted the fulness of the gospel, we have been cut off from the Church, what can we do for our kindred dead?" More than you have the power to do without the assistance of God. For always there is a preliminary work that must be done. We must search out and identify our kindred dead, and as we search out and identify them, God will open up the way for all of their work to be done, and we must do this work. These are things that rest upon our shoulders, and we shall not neglect them.

There is one more responsibility that I want to talk to you about and that is the responsibility that is incumbent upon us in relation to celestial plural marriage. The Lord said, "If I will that my people shall raise up a seed unto me, I will command them." God did command us to live this law in this day and age of the world. It is particularly adapted to this day and this dispensation and all of its responsibilities. One of the keenest of the responsibilities imposed upon us is to bring our children up in light and truth. Even the Prophet was rebuked for not having devoted sufficient time to the upbringing of his children in righteousness. The leaders of the Church were rebuked for not being sufficiently diligent in this respect. Our diligence in this respect rests primarily upon the fathers, who should live as near to God in all godliness as it is possible as an example to their wives and children. We should never cease to be a fountain of light and truth to them in explaining the gospel principles; the salvation that is incumbent upon the laws that we obey, that there is a law irrevocably decreed in the heavens before the foundations of this earth upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated, so that our children will know the law and be saved or condemned by it. For this is the condemnation of the world, not that there was no light but that light came into the world and men rejected it. When Christ came His light was rejected by men, and this is what brought the curses of God upon all mankind. But those who receive this light receive eternal salvation because of it. God has given you and me the responsibility of giving that light and that testimony to our children, and we must bring them up in light and truth. For this principle that God has inculcated through His prophets in this dispensation loses its sense of Value the moment we cease to bring our children up in light and truth.

Plural marriage is not a redeeming factor unless it is lived with the sole purpose in mind of bringing children up to the Lord and raising them up to salvation. So this is a responsibility imposed upon you and me. We must not shirk it, we must not fall short of that responsibility. And if the individual efforts that you and can make in this respect will be fulfilled, the promise of God through His prophets that God shall bring out of the heart of the Mormon people a nucleus of people that will push spiritual things to the fore and establish the fulness of the gospel upon the earth and usher in the millennial reign through the power of light and truth which they give.

President Joseph F. Smith said in 1878, and you will find this small sentence in Vol. 20 of the Journal of Discourses, "You show me a man who believes all of the restored gospel of Jesus Christ and is endeavoring with every power of his being to live all of its commandments, and I will show you a man who is perfecting his life and seeking to become as God." That statement will hold true since the day of Adam to the last dispensation upon the earth. You show me a man who is trying to live with all his heart every restored principle and ordinance of the gospel, and I will show you a man who is seeking to become as God.

Now, they tell us that those of us who are living in plural marriage are living in adultery. That is an absolute impossibility. Plural marriage is as honored in the sight of God, whether performed by His Priesthood or by men, as is monogamy. And when it is performed under the direction of His holy Priesthood and that union is made by virtue of that Priesthood for time and eternity, you cannot commit adultery with that which God has given unto you, and which belongs to no one else. That is an eternal truth that cannot be changed by all the sophistication and demagoguery of Church leaders or political leaders in all the world. These principles were given to you and me for the express purpose of sanctifying our lives and bringing our children up in light and truth. And this is the message of this conference.

15 June 1975. Conference, Sunday, P. M. Salt Lake City, Utah. PRAISES GOD. BLESSINGS AND TESTIMONY.

As our brother has spoken concerning your love for me, I sense that love and appreciate it beyond words. As he has spoken of my virtue and integrity, I am made more fully aware of my limitations and my unworthiness. But I want my life, and I am striving to make my life, so that I can be an instrument in the hands of God for good eternally, now and eternally.

It is the nature and the disposition of all men when they get a little authority as they suppose, that they will begin to exercise unrighteous dominion or compulsion upon the hearts of the children of men. And ere they are aware of it, they find themselves persecuting the Saints, kicking against the pricks and fighting against God. This characteristic is the most threatening weakness found in the sons of God. We see men come and go who have had a little authority and have become so important in their own conceit that God can no longer use them. They become a law unto themselves, they become so-called independents. They become so wise that they can no longer be governed by their presiding brethren in the Priesthood. They can no longer hear the still, small voice of God in their hearts. They are governed altogether by their own spirit, when they are not governed altogether by the devil.

We are striving in our weaknesses to build up a body of men who can lay aside all their weaknesses, sanctify their lives, commit themselves into the

hands of God and serve Him with all their heart, might, mind and strength. But I wish to take this opportunity, brothers and sisters, at this closing session to praise the Lord with all my heart and soul for all the little virtue that may be in me. Because if I have any, it is that I might glorify His name. I praise Him for hearing my prayers. Night and day I praise His name because He does answer my prayers. The knowledge that I can ask of Him and receive is not a matter of doubt; it is a matter of absolute certainty. And for this I praise His name. The good that I may be able to do, for this I praise Him and thank God that power is in my hand. May He never, ever find me taking glory to myself.

I praise His name for the love you give me. I praise His name for the love I have for you. For I love this people more than life. I know your virtue. And I know your weakness. I know it by the Spirit of God. I know that in most of you the love of God and the light of God emanates your life, and you seek to make yourself perfect. I know that in some of you, you are still justifying yourselves for the weaknesses that are in you, and you are savoring those weaknesses and trying to carry them on and justify yourselves before God. I ask God to help you to cease this folly.

I praise the Lord for the atonement of Jesus Christ which has made it possible for us to break the bands of death and to become a living soul, which is the uniting of the spirit and the body once again in eternal life. I know, my dear brothers and sisters, that this is the purpose of God in all our lives, that we may sanctify our lives in the flesh, that we may reunite our bodies with our spirits and come back into the presence of God if we will live to do that.

I want to bear you my solemn testimony in the name of the Lord that I know that Joseph Smith is a prophet of God, that he restored to the earth the fulness of the gospel, that that gospel with all of its saving principles is binding upon you and me. And because this light has come into the world, we have upon our shoulders the greatest responsibility placed upon any group of people since the world began, and the greatest joys and blessings to receive.

I want you to know that when I talk to you today I do not say that I know God lives because I simply, merely believe it. I know that God lives with every fiber of my being-because I know it. I want you brothers and sisters to know that if you will serve the Lord and keep His commandments, you will behold the face of your Savior, just as truly as if you go to bed tonight and awaken in the morning you will see the rising sun. And I ask God to help you and to help us to fill the mission He has given us and not fall short of that responsibility.

If I had the tongue of angels I could not express the feelings that are mine at this moment. I want you to know the gospel is true. It is the most beautiful thing in life. We must give our lives for it, that we may save our lives by it eternally. God bless you.

*22 June 1975. Sacrament meeting. Salt Lake City, Utah. THE "BEAST" OF THE LATTER DAYS. RAISE A RIGHTEOUS SEED THROUGH OBEDIENCE TO OUR HEAD.*

The servants of God have been sent among us since the beginning of the world to prepare us as children who now dwell upon the earth for the responsibilities that will come upon us and the mission that He will give to us preparatory to the coming of the Lord. The great wars that have taken place have all been predicted. Every nation that has been established as a nation upon the earth has been foretold long before it came into existence by Daniel and Ezekiel and John the Revelator and others of the prophets. All of the important events pertaining to the salvation of the children of men and the restoration of the gospel and the coming of the Lord Jesus Christ and the mission of the Prophet Joseph Smith were foretold in scripture. And yet we are in great measure ignorant of the things that are transpiring about us.

The Savior, when He was upon the earth, said that He would give His disciples certain indications by which they would know when He was coming again. He told them of the overthrow of Jerusalem, that its walls would be torn down, that its temple would not have one stone left upon another, that the people would war among themselves and that the generation that was then upon the earth would not pass away until they would be scattered among every nation under heaven. This was literally fulfilled.

He told of the coming of the gospel again, of the gathering of the children of Israel from among the nations of the earth, of the restoration of Ephraim to his promised blessings. And Ephraim would be those who heard the word of God and hearkened to His word and gathered together to serve the Lord and keep His commandments.

He told of the last great world wars and the details concerning them, that if we only would analyze them carefully they would astound us. He has told of another great war that is at our doors, a war of desolation, a war that will be headed by the Russian nation with all of her satellites, that would be so terrible that it would not have its equal. He told of the atomic bomb, of a power that would be so hot that metal, that even the elements would melt with fervent heat because of it. He told of details concerning our present situation that I feel inclined to bring to your attention today.

This little article that I am going to read to you has been published in the Christian Messenger and in a number of California papers. I take it from a republication today of a prophecy made by John the Revelator in the 13th Chapter of the Book of Revelations. I quote the 13th Chapter, 16th through 19th verses: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding

count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

There have been many things written upon this subject, some with great credence that build up to things that have happened and that are happening now. But the Lord says that when the fig tree leafeth and beginneth to bring forth its buds, "then ye shall know that the summer is nigh at hand. So also when ye shall see all of these signs of which I have spoken, ye shall know that my coming is at hand, yea even at the doors."

Among the things that are going to happen, I have frequently repeated, is the prophecy made by the Prophet Joseph Smith at the time of the organization of the Church, in which he said that it was part of God's design that the Father of all living, Adam, should come to the place called Adam-ondi-Ahman, which interpreted means, "The place where Adam was called God." And there he would gather all of his righteous posterity since the beginning of the earth, including the resurrected dead, those that were in the spirit world and those that were upon the earth. There he would instruct and guide them and prepare them for the establishment of the Kingdom of God in all its power upon the earth, that when this took place there would still be people who were living in that generation in which this word was spoken, who would still be standing upon the earth, and that the body of the Church of Jesus Christ of Latter-day Saints would know nothing of it.

I have read this revelation to you, and I am going to read this article from the Christian Messenger to you.

"Belgian Beast hints of last days, from the Christian Messenger of April, 1975. The general chaos in political and economic events is pushing the world closer than many people think to the perilous times of the scripture's last days, according to a lay Bible teacher in Lancaster, California. As proof of the imminent fulfillment of Biblical prophecy, John N. Englund points to the decline of leadership in the world, the baffling economy and the wars, revolutions, earthquakes, moral decay and starvation, which abound. Writing in the current edition of Gospel Call, published by the eastern European mission, Mr. Englund describes the recently unveiled, three story computer in the Brussels Headquarters of the Common Market Confederacy.

"Nicknamed 'The Beast,' the gigantic computer is designed to assign each citizen of the world a number to use in buying and selling. The number would be invisibly laser tattooed on the forehead or on the back of the hand. 'Such a mark,' Mr. Englund said, 'would provide a walking credit card system.' The number would show up under infrared scanners to be placed at all checkout counters and places of business.

"Dr. Henrik Eidleman, Chief Analyst of the Common Market Confederacy, suggests that by using three six-digital units, the entire world could be assigned a number. His associates point to the need presently of a world monetary system that could do away with all currency and coin. No one would buy or sell without having an assignment of a digital mark. 'One man would have at his fingertips the number of any man on earth,' Mr. Englund said, noting the convenience this would be for the man of sin revealed in the Bible.

"Members of the Western Independent Bankers Association were told last month in San Francisco that a thirty million dollar master computer is now being built in St. Louis to serve all U. S. banks. A representative told E. P. News Service that the central computer offers banks seven second credit reference. To eliminate problems of identification of stolen numbers, a mark on the hand is being developed.

"One of the Common Market leaders was asked, 'What would you do if a person objected to the system and refused to cooperate?' His answer, reported in the March, 1974, issue of Moody Monthly was, 'We would use force to make them conform! Henry Spock, formerly a member of the European Market said, 'Send us a man who can hold the allegiance of all the people, and whether he be God or devil, we will receive him.'"

Six digit numbers are six, threescore and six, or 666. These numbers would be divided in the first three segments to give every nation a number. For instance, the United States would be 666, England would be 612, Belgium would be 618, etc. So you could run through this first digit all the nations of the earth. Then the second numbers would divide these nations into states or provinces. And every state or province would be itemized and located by these next numbers, much as in our zone or postal system. The third system would itemize you according to your exact locality, and you as an individual undeniably, so that you could not be missed. You could not only be itemized as to what your standing was as far as credit is concerned in seven seconds, but you could be looked up, found and destroyed in fourteen if necessary. These threescore and six, this number has been given as the mark of the beast, the mark of the dragon. Chapters 12 and 13 record the restoration of the gospel, the establishment of the Church, the existence of nations that would fight against God. They are identified, and then we are told that after these nations with their corruption and their wickedness and the ruling of the great dragon which would seek to destroy the Church of God and the Kingdom of God and His Priesthood, and made war and prevailed, that this system would come into existence. This 666 is in direct fulfillment of this prophecy.

"He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." might add that it is very seriously being contemplated by these men who are working out this system that the mark will be in their hand and in their forehead. It will be a laser mark, indelibly printed that cannot be removed, that can be seen with the infrared scanner. It is not makebelieve. It is a direct fulfillment of prophecy.

If God does not intervene soon, it will be too late. The devil and his program will have prevailed and all flesh will have become corrupted. The destruction will be as general as it was in the flood. And Christ said, "As it was in the days of Noah, so shall it be also in the coming of the Son of Man, when but a few souls were saved."

I do not know God's exact timetable. I do know that the coming of Adam to Adam-on-di-Ahman is at our doors, that these things are in the making and

will soon be a matter of accomplishment. God's designs are such that without His intervention, even if we are faithful unto death will not enable us to prevail.

The Prophet Joseph Smith said that after God has given this world a full six thousand years in which to prove that they cannot save themselves without the atonement of His Beloved Son and His direct intervention in His affairs, when they have begun to acknowledge this and admit it and rely upon Him for deliverance, then He will bring that deliverance, and every knee shall bow and every tongue confess.

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I know we are overtime, but I would like to say a few words to this body of people because of what has been said. It is quite necessary. We have got some of us that are so-called independents. We don't need any authority, we don't need anybody to tell us what to do. We are so filled with the independence of heaven that we can act on our own initiative. We don't have to pay any obeisance or any attention to those who have authority handed down to them by President John Taylor to keep this work alive. We perform our own ceremonies, we marry off our own boys and girls, we baptize them if we see fit and give them the Priesthood if we want to. We have some of our boys who don't even hold the Priesthood, who are in plural marriage. We have some of our children that are not even baptized.

The Lord Jesus Christ said, "He that breaketh one of the least of these my commandments and teaches others so to do, it had been better for him that a millstone be tied about his neck and he be drowned in the depths of the sea." And I want to tell you it is no small matter to take upon yourself authority that was not given you of God to perpetuate a principle that is under the strictest of regulation. If you are raising children up, the greatest gift you can give to God is a noble posterity. The most terrible thing you can do for God is to raise up a bunch of hoodlums.

We enter into this principle to bring up a royal seed unto God and teach them in God's ways, that they will walk in paths of righteousness, that they will get the Priesthood and hold it and magnify it, that they will be virtuous and clean, that their influence upon the children of men will be godly, that their light will shine to the world. If our children are not doing that, we have failed in our mission, and when we get before Almighty God, our responsibilities are going to be more than we can bear.

Let's take these things to heart, brothers and sisters, because there is no independence of authority in this world and in this Priesthood. When you go into the house of God, you are given certain signs and tokens and blessings and promises which will give you opportunity to pass by the angels and Gods to your glory and exaltation in all things, provided you abided the authority that was over you.

President Brigham Young said that Adam was our Father and our God, and we would be very glad when we saw His hoary head in the eternal worlds. But

if we ever got there it would be by the authority of God upon the earth when we were upon the earth. We would have to pass by that authority and get their o.k., "before you get to me and before you get to Joseph the Prophet and before you get to Jesus Christ. And when you get by them you'll be mighty glad to see Father Adam."

Now, it's a little singular that we can get so wise in this existence that we don't need any authority and we can act on our own. But when Jehovah and Adam came down to create this world, Jehovah did what Elohim told Him to do. And Jehovah told Adam what to do, and Adam did what he was told to do. I think as a God and a former Redeemer of a world, he just about had as much authority as anybody needed! But he didn't tell Jehovah, "Well, you go jump in the ditch!" Jehovah with all the authority He had as a God over a universe, didn't say to Elohim, "Listen, I know so much I don't need you to butt in!" Yet we are so wise in this dispensation that we don't need anybody to tell us where we are going, and our children prove it. Because they don't need anybody to tell them where they are going, and I'll tell you where they are going. In many instances when we have that attitude, they are going to hell. And we are failing our mission. God grant that that may not be so, Amen.

*29 June 1975. Sacrament meeting. Place unknown. THREE SPIRITS GOVERNING MAN. MARRIAGES WITHOUT AUTHORITY.*

It's a wonderful thing to have a testimony of the gospel. It's a wonderful thing to know by the Spirit of God where we are going. It's a wonderful thing to be able to tell the difference between the Spirit of God and our own inclinations. And it's a wonderful thing when we do know and can tell that, because that's one of the greatest gifts that God can give us.

It has been frequently said that there are three spirits that govern man and dictate his course in life and influence him: first, his own spirit; second, the Spirit of the Lord; and third, the spirit of the devil. I have learned from personal experience and experience with my brothers and sisters that a man is indeed blessed who can tell the difference between his spirit and the Spirit of the Lord. He may be very honest, very sincere, very desirous of serving God and keeping His commandments, and yet he goes through life doing as he pleases.

The Lord says, "Ye are all out of the way; for every man doeth that which is right in his own eyes and knoweth not the will of God. For ye have hewn unto yourselves broken cisterns which hold no water. As the heavens are above the earth, so are my ways higher than your ways." And brothers and sisters, most-well, I was going to say most of our troubles-but 99% of our troubles in this life come from our inability to separate our wishes from the will of God. And for this reason many of us will never be exalted or come



back into the presence of God, because we do not love the Lord enough to forsake our own ways or to discern by prayer and faithfulness the difference between the will of God concerning us and our own will. I have seen this demonstrated so many times, especially in the lives of my brethren in relation to the principle of celestial plural marriage, that it breaks my heart.

I have seen good men, men who have given us every indication to decide that they are servants of God, that they want to serve the Lord and keep His commandments, who will be led by the opportunities they get because of their association with the Priesthood and those who can give them blessings. They will get a wife or two, and they become so desirous of increasing their family that when they are told, "No, you can't have that woman," or "No, it is not proper for you to advance at this time, wait upon the Lord," then they lose their testimony of the man who told them that. They are certain that he doesn't have any Spirit of the Lord because it certainly doesn't agree with the Spirit of the Lord that is in them. And they will go off and marry this other woman anyway by somebody who has no authority, or they perform the ceremony as has been loudly announced over television here recently, in some hotel room for themselves, and they will abandon their wives and their children and still be convinced that they are servants of God and that they are in the right way. Now, the Lord speaking of this kind of man said, "I am against you, saith the Lord, for ye have forsaken your wives and put them away. And he who doeth these things, his wives shall be given unto another, and he shall have no wife in the world to come." This is happening in our midst.

These same men, if you take those wives whom they have abandoned and the children whom they would starve if they were not taken care of by the Priesthood and their brethren who love them, if after a time of heartache of two or three or four years you give that wife that they have abandoned to somebody else, then they know beyond a shadow of a doubt that you are not a servant of God. But when the Lord said, "I will take your wives from you and give them unto another," He didn't mean in the next life necessarily. For He took David's wives away from him in this life when he forsook the word of God. And He will take your wives away from you in this life, too, by the servants of God, if you merit it.

I want to bear you my solemn testimony that the authority that was instituted by President John Taylor to keep this principle alive is divine, and it is alive today. There are half a dozen nincompoops who didn't get any authority at all from God, who are performing marriages and trying to perpetuate a divine principle. Those who follow after them will lose their exaltation. I bear you that testimony in the name of the Lord Jesus Christ, Amen.

*6 July 1975. General meeting. Pinesdale, Montana. MIRACLES AMONG US. GIFT OF HOLY GHOST. STUDY THINGS OUT IN OUR MINDS. BE AS A LIGHT UPON A HILL.*

I talked to the Priesthood brethren this morning and told them of some of the experiences that I had enjoyed in the past 44 or 50 years. I told them that I had come in on the tail end of Brother Lorin C. Woolley's administration, during the time that Brother Broadbent was presiding over the Priesthood. I never knew either of those two men personally, but I functioned under their administrations. Brother John Y. Barlow and Brother Joseph W. Musser were called, and it was my privilege to know them intimately. I got to know them as intimately as men can get to know each other when they are in the same jail and nearly in the same cell, and that is quite intimate. We served time in the jail together, we enjoyed the Spirit of the Lord, and the revelations of God. During Brother Barlow's administration, Brother Musser was the man, who, like Mahonri Moriancumer of old, the brother of Jared, received the revelations of God, to know the mind and the will of the Lord. If there were some things that came up and Brother Barlow just didn't know what to do, he would go to Brother Joseph and say, "Go and inquire of the Lord." And that is what the brother of Jared was asked to do. Joseph never failed. He could get the word of the Lord. He was a man who stood in his office, strong and tall, with the Spirit of the Lord upon him, magnifying his calling and conducting himself in a manner that I never felt could be reproached.

I told the brethren this morning that I had seen the power of God manifested in his life. I had seen miracles performed, I had seen prophecies fulfilled. I received my calling at his hand many years before I actually was called. He gave me a patriarchal blessing in which he told me what my responsibilities would be.

I saw him bless my dear wife when she had had no children for 11 years. It was a very remarkable experience. He had greeted us at the door in the early morning hours. He had gone in and left us to wait while he went in and knelt on his knees before Almighty God, and asked for the will of the Lord. He came out and blessed my wife and promised her that within the year she would have a son. After eleven years' wait, that's sticking your neck all the way out. You're either a prophet of God, or you're not. My wife did have that son within the year.

A number of years later, after she had given birth to her second child, she wanted other children and went to Brother Joseph for a blessing. He promised her in the name of the Lord that she would have another child. She knew that that was a promise from God. She had waited a number of years at that time, but she waited for 19 years until she gave birth again. God gave her that other child. Again, I say a man is either a prophet of God, or he isn't. The Lord tells us in Jeremiah, "If a prophet prophesy and it come to pass, he is a prophet of God. If it doesn't, he isn't." And I think that is a pretty good criteria.

Through the goodness of God we have seen miracles in our time. Miracles, as beautiful and as wonderful and as faith-promoting as they are, are not gifts that will give us a certain testimony. We can always explain a miracle away. If our faith is weak, we can say, "Oh well, it wasn't just that way." And we can tell a story that is just as convincing as the fact was. We can be just as unbelieving as our unbelieving souls make us, because we find ample justification in it. When Jesus put clay upon the eyes of the blind man, and his sight was returned after 21 years of blindness, the Sadducees and the Pharisees explained it away. He was a sorcerer. He had learned his arts in ancient Egypt. It was only supposedly so. It would have happened anyway. All of the prophecies fulfilled and all the miracles performed did not convert the unbelieving heart; nor will it convince him permanently that that man or that people are the children of God.

But let you and me live under the inspiration of the Lord and keep the commandments of God, and have the Holy Ghost conferred upon us by the laying on of hands, let us lay up eternally in our lives the words of eternal life and the reading of the scriptures and cultivate the Spirit of God that is within us, and know from the whisperings of that holy Spirit that Jesus is the Christ, the Son of God, and that His servants are upon the earth, and that is a testimony, if you have it and if you have gained it, that you will never lose, unless it is through sin and the loss of the Spirit which gives you that testimony. Because as long as you have the Holy Ghost to be your guide, there is no question that you can ask, believing sincerely that you will receive an answer, and inquiring because you wish to know the truth and you don't care what the question may be about, and if you ask in faith believing you can get an answer. The Holy Ghost will bear witness to you of the truth, and you will know it, and there is nothing that will convince you that that is not the truth because you know it is the truth. This is as abiding a Spirit within you as the spirit of life is. You know you are alive--at least most of us think we are. And those of us who think we are, think there is ample evidence that we are. Those of us who have the Spirit of God, know that Spirit is in us and know it to be the truth.

That is the reason that Moroni, with the utmost of confidence and moved upon by the Spirit of the Almighty, could write, "The words of this book are revealed unto you, they come into your hands and you read them, and you desire to know if they are true, if you will inquire of the Lord, believing and asking him in the name of Jesus Christ if these things be true, he will bear witness to you of the truth, and you shall know of a surety that they are true. And in this manner you may know the truth of all things."

Brothers and sisters, the most precious gift that God can give us is the gift of the Holy Ghost. But that holy Spirit cannot, will not, continually abide in unholy temples, because the Spirit of God cannot abide in unholy temples. We feel its influence in our unholy lives at times; it bears its witness to us in moments of inspiration and enlightenment. But if we are sinning against the gospel of Jesus Christ, and we know we are, and we are continuing in those sins, that Spirit will not abide with us.

Yet, the Saints of God are known from the people of the world who had this holy Spirit to whisper to them and to bear witness of the truth, as Cornelius did in the days of Peter. They can have that Spirit and have the truth witnessed to them, as it will to those who read the Book of Mormon. But it will not abide with them, because it has not been conferred upon them by the laying on of hands as a gift from God. And, unfortunately, if that has been conferred upon you and me by the laying on of hands as a gift from God, if we do not keep our thoughts pure, our lives clean, and walk in obedience to the commandments of God, we can grieve that Spirit. It will depart from us, and we will find it very difficult to get it back again.

The Holy Ghost rests upon us at times and at certain seasons, depending upon our nearness to God. For when we are in tune with God, it speaks to us in plainness. And when we are seeking our Heavenly Father, it brings joy to our soul. Those things that Christ said we should seek after, included that we should be peacemakers, that we should be merciful, and that we should hunger and thirst after righteousness.

The meek of the earth, and we should be meek, will inherit the earth. And that is a wonderful promise, because meekness means submission to righteous authority. It means to acknowledge things as they are. But one of the greatest gifts of this cultivation of the attributes of godliness, is the gift of hungering and thirsting after righteousness. In the Bible the translation is given, and also in the Book of Mormon, that "Blessed are they that hunger and thirst after righteousness, for they shall be filled." And that's a beautiful promise. Filled with what? The Lord tells us in the Doctrine and Covenants, in modern revelation, "Blessed are they that hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." Now, I want to tell you brothers and sisters from the matter of experience, that of all the gifts of life, there is no gift in the world as worthwhile, as capable of implanting in your hearts the pure joy of living, as the gift of the Holy Ghost.

When we get it for a moment while we speak under its holy influence, it is a glorious thing because we know God is dictating. When we get it for a moment when we have knelt in silent prayer and asked God to heal our sick, and the Spirit of the Lord comes upon us and tells us in undeniable terms, "This prayer shall be heard. This sick shall be healed," it is a marvelous gift, and we rejoice in it.

But when we can walk in it in the daytime and feel its enlightenment, when we can administer the ordinances of the gospel and feel its comforting, joyous influence, when we can speak under its influence, when we can administer to the sick under its influence, when we can go into our silent chambers and ask God and get an answer and know the will of God, it is a gift that is greater than carrying the Liahona in your back pocket, or in your vest pocket. It is a greater gift than having a good friend who is a prophet of God, because you have to rely on that friend, and he may not have it at the time you call on him. It is the greatest of all gifts, because it will be your conduit to heaven, your tune-in with God, your special gift from God that no other gift that God ever gave to man can equal.

It's a wonderful thing to have the ministering of angels and have them come through and talk to you and comfort you and reveal the word of God to you and bear witness to you of the truth. There are those in my family and myself who have had this happen. And I tell you it is marvelous, it is wonderful. But even the ministering of angels is not as glorious as the constant companionship of the Holy Ghost. Because there are angels who minister who deceive, and you do not always have the presence of mind to ascertain whether or not they were sent of God. You may not always have the Spirit of God and the Priesthood of God upon you in enough power to know whether they are of God. The angel of the devil, the devil himself, appeared to Joseph Smith on the banks of the Susquehanna River, declaring himself to be the Son of God. And if I read the history of the Church correctly, after all of Joseph Smith's experiences, after the ministering of angels and the gift of the Holy Ghost which he enjoyed, if it had not been for his communion with God so that God Himself could speak from the heavens, discern the deception that was being perpetrated, and rebuke Lucifer and command him to depart when he appeared to Joseph on the banks of the Susquehanna River, as the Father revealed him, Joseph could have been deceived. Joseph himself was deceived on a number of occasions, in spite of all of his experiences, even though in his early life he was shown the power of God by the ministering of angels and the appearing of the Father and the Son, and the Father showed to him the power of Lucifer and his majesty and his marching hoards. Joseph asked the Father, "Why is it that you have taught me this, or let me see this vision?" And the voice of the Father came to him and said, "That you might learn to discern between these two influences, these two powers. I have permitted you to have this vision of the darkness and the glory and power of the dominions of Lucifer." All of these things Joseph had had. And yet because he was mortal, he hearkened to the precepts of men. He finally gave way to Martin Harris and delivered to him the first 116 pages of the Book of Mormon, and lost it eternally. It was through the ever-pervading influence of Almighty God that a way had been prepared that the records of truth were not eternally lost. Though he had had this experience and had been rebuked by the Lord and had the Book of Mormon and the Urim and Thummim taken from him for a period of about three weeks, and had learned some very valuable lessons, yet he could have been deceived on that occasion of which I have spoken. He was again deceived when the time came that he sought so diligently to publish the Book of Mormon, and was told that he should have Martin Harris sell his farm, and that if he would do this the money would be raised and the book published. Martin Harris said, "Yes", his wife said, "Over my dead body!" I'm telling you, these women have bodies that are alive and can give us plenty of torment! He never got the money, and Joseph sought other ways to get it. The brethren suggested that they go into Canada and get a copyright to the Book of Mormon there.

Joseph inquired of the Urim and Thummim and he saw that they would go into Canada and meet a man there and he would give them the money, and off they went. They never met the man, and they never got the money. They came back and wanted to know why. This was one of the greatest trials that ever

came to the early apostles. It was more than some of them could bear, and some apostatized because of it. It was the basic reason why Oliver Cowdery apostatized. It was the basic reason why the Pratt brothers lost their faith in the Prophet for a time. And he had to admit, "I was deceived. I was so desirous of obtaining the publication of the record, which I knew God had given me the assignment to do, that I no longer strove to do what God had commanded me to do. I sought to achieve that end in another way. Lucifer stepped into the picture and deceived me. It wasn't so much the appearance of Lucifer as the imaginings of my own mind. My spirit dominated in the transaction, and not the Spirit of the Lord. I saw what I wanted to see."

I'm coming to this subject, brothers and sisters, because if a man as great as Joseph the Prophet could be deceived, and he was, save Christ only, the greatest man who ever lived upon the face of the earth since the days of Adam, you and I can be deceived. How in the world are we going to avoid it? By using the means that are within our grasp, by keeping the commandments of God that we have been taught, by cultivating holy principles and holy thoughts, and assuring ourselves that we have the companionship of the Holy Ghost at all times, that in times of stress and trial we can call upon the Lord and know by the Holy Ghost that we are not deceived.

We have been promised that the time will come that if we keep the commandments of God and walk in this manner, that no man need come to the prophet of God and say, "What is the will of the Lord concerning me? Shall I do this? Why shall I do that?" Because the word of the Lord will come to him and he himself will know.

This is not going to change the picture as it exists, that we will no longer have presiding authority over us. But we will get the word of God, and we will inform the servants of God who preside over us, that we have the word of God. The spirit that is in them will verify that, and we will go forth with power that we have never known, because we will know not only from the voice of the servants of God, but by the voice of the spirit, too, that the course we are pursuing is acceptable in the sight of God.

We have reached a time in our lives now, where this gift and this condition need to be cultivated in our lives. The men who are heads of families, who are living the celestial law, have a right to that gift, if, if, if, they will keep the Spirit of God around them, keep their thoughts pure and holy and their lives worthy, so that the companionship of the Holy Ghost will constantly be with them. That "if" is a great, big thing that stands in the way of everything we accomplish. It is the doubt that creeps in every time we minister to the sick, when we don't have the Holy Ghost. It is the doubt that creeps in every time we come to the servants of God and ask for counsel, because after we've gotten it we still wonder if he wasn't a little ill-advised and didn't know all the circumstances. After he's gone for 24 hours, he didn't know what he was talking about, and we do as we please anyway. But these things need not be, and they will not be because, as I said, heads of families who are living the celestial law are entitled to that gift and that guidance.

The wives who are living that holy law, it is just as necessary that they should have the gift of God with them as it is with their husbands. They cannot be the help to their husbands that they ought to be, if they do not have that gift. They will not be the help to their husbands that they ought to be, if they don't have that gift. I wouldn't give a penny for a wife I could go to and say, I want you to do this and I want you to do that, and she'll say, "All right darling, you're my head. I'll go jump in the lake if that's what you want me to do." If I give my wife counsel and tell her something to do that she will say, "Yes, darling, that sounds all right. But what about this and what about that? Are you remembering this and that? Have you talked to your counselors about this? After all, this is a Priesthood matter. Are you overriding someone else's authority? Are you doing something you hadn't ought to do?" I want a wife who has enough guts, pardon that phrase, enough spunk to say, "Well Rulon, I'm going to do what you tell me to, but let's study this out in our own minds." Because the Lord tells us in the holy scriptures that whether we're translating a manuscript from the ancient Egyptian, or whether we are going on a mission, or whether we are healing the sick, or whether we are performing an operation, that we study it out in our minds first.

If you were putting a cam into place and making a con rod connection, and you hadn't done it before, and you just put it on the easy way and didn't study it out to see how things matched up, no matter how tight you may tighten it and how well you may do it, if you didn't think it out in your mind and do it right the first time, you're in for trouble. And if you do God's work in that same manner, taking it for granted that your decisions are right and it's going to work out all right, brethren and sisters, you are in for trouble.

The first rule of knowing the will of God is to ask God for guidance, study it out in your mind, come to a conclusion as to what should be done, and then proceed to do it. If you are a servant of God, if you have studied it out and gotten a wrong answer, and you still proceed prayerfully, God will intercede for you and correct your error, if you've made one. He says that if you will follow this procedure, study it out in your mind, He will let you know what is right and what is wrong, and you'll do it the right way. After all, God didn't put us here on the earth so that we could just go to Him and ask all the questions we want, and have Him tell us how to eat and scale fish so we won't get the bones in our throat. He expects that if we're eating fish, we will go through the meat and pick out the bones before we chew it up. If we are doing a job that is intricate and we are not acquainted with it, He doesn't expect that we will go to Him and that He will draw us out a draft and show us all of the various steps that have to be followed, and sign His name to it. He expects that we will study it out in our minds and, trusting in the Lord, proceed with the best knowledge that we have.

Why does He proceed with us in this manner? Because He wants us to learn to become Gods. If we are babies all of the time and have to be told every time we move, where to go and what to do, we are never going to be Gods. We came here and were given the opposites to contend with, the right and the wrong, the light and the darkness, the north and south, the east and west, the hot and cold, negative and positive, male and female. They are just as constantly there in this mortal world as roots and trees and tops are. We can't get around these things, and God made it that way so that we would learn to use our own minds. If He hadn't done it that way, the agency of man would be far better left in Lucifer's hands, who would make us do the right thing and not let us learn how to do the right thing. God says that without the agency of man there is no existence. Everything would be a common rotation of eternal events, without any progression.

If redemption had been made for him, and the man who did the redeeming, as Lucifer wanted to do it, all power and glory were placed in his hands, things would still come to a dead stop, because God's children could never progress beyond the intelligence and the power and direction of the one individual who told them how to go and where to go and when to go. And wanting all power and dominion, you may rest assured he wouldn't want to give you any, when he had already taken that right from you.

So we think of these things in this way, and we see the wisdom of God in giving us our agency and obliging us to search out things for ourselves and find answers for ourselves, and yet be meek and lowly, giving all glory to our Heavenly Father, seeking after Him for His guidance, and obtaining through our diligence the gift of the Holy Ghost to guide us, that we may not go astray.

Brothers and sisters, I recommend to you as the greatest thing in life to live for, the constant companionship of the Holy Ghost. I promise you that if you will cultivate it, that you shall indeed be blessed. It will teach you to hunger and thirst after righteousness more than you ever hungered after food or thirsted after water. When you get the fulfillment of this gift, it will bring you a joy that is so spiritual that no mortal thing can be compared with it.

I urge you to live the gospel, have clean lives, keep your bodies pure and holy. Do not violate any of those commandments of God that will rob you of integrity or of chastity or the virtue of the companionship of that Holy Ghost, or of the right to have its companionship because your bodies have become defiled, or of your being perfectly honest with your neighbor, your wife, and yourself.

I could name the attributes that constitute the glory of God. They are the glory of God, because God without any one of those attributes would not be God. He gives us the right to seek after any one of them in their perfection, after all of them, to deal honestly with one another, to cultivate in our daily contacts those kinds of practices that we would expect God would deal with us in that way. I am sorry to say, brethren that sometimes we do not deal with our neighbor as God would deal with us. If we would turn around and analyze our



situation in the reverse and find that God has dealt with us as we dealt with our neighbor, we would lose our confidence in Him forever. And that's the reason our neighbor sometimes loses his confidence in us.

Some of us as wives do not deal with our sister-wives in a manner in which they would be dealt with. We have a simple rule given to us by the Lord; everyone of them are essential to our happiness. They are so simple. Do not hide your light under a bushel. It's so simple that when we analyze it we wonder if the Savior really had the wisdom that He supposedly had. You begin to analyze it and think upon it with the gift of the Holy Ghost, and the whole plan of salvation is tied up in the attributes that these little simple parables brought forth. The light which was given you is as a candle in a house, which, if you place under a bushel, will neither give light to the room, nor to the house, nor to your neighbors. It becomes dormant. It will eventually burn up all the oxygen, and the light will go out, and the light that is within you becomes darkness and no longer has any light, either to enlighten your life or to enlighten your neighbors, to make the world a better place to live in.

God said to let your light so shine that men may see your good works and glorify your Father in heaven. Our light should shine. Our light should shine so our brothers and our sisters may see it. If we have all love for God whom we do not see, we ought to be able to cultivate some love for our brothers and sisters whom we are with constantly. If we will let the light which God has given to us be manifested to our brothers and sisters, to their joy and happiness, to their education, to their improvement, to their betterment, then we are letting our light shine.

But this community has a responsibility of not just letting our light shine to our households, but we are those spoken of by the Savior in another commandment where He says, "Take your light and set it upon a hill so the whole world may see it." We are up here on a hill, and we're letting our light shine. Some of our boys are letting it shine out of the county jail. It's not a very good place; it's almost like a bushel basket. Let our lights shine because it is the gift of God within us; let our lights shine so our attributes that are in their infancy and in their embryo in us may grow and grow to that perfect day. In this way we will learn to love our neighbor as ourselves. Oh, what a wonderful parable. What is the first and great commandment? Thou shalt love the Lord thy God with all thy heart and with all thy might, with all thy mind and thy strength. And the second is like unto it: thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets. If we will take that one little saying of the Savior and always remember it, we will become the Saints of God. For every attribute is involved in the principle of love. God's total attributes are the accumulation, the rounding out and perfected in the one great principle of love.

If we have true love, there is no attribute that cannot find full play within the circumference of its motion. So therefore, brothers and sisters, let us love the Lord with all our hearts, let us love our neighbor as ourselves. Please don't let us love him as we've been doing once in awhile, because I'm quite convinced that if you love your neighbor that much, you don't love him very

much. Let us live up here as Saints, so that men may see our good works and glorify our Father in heaven. Let it shine until this state is aware that it is a light and not darkness. And let it shine so the western states become aware of the fact that the glory of God is here. God said that Zion would shine forth and the world would see it in our day. If we are not Zion, God is not going to be able to use us. God bless you, we are Zion, and the Lord is going to be able to use us, and it is our responsibility to live up to that duty that God has given us.

Let it shine. Let it shine in our individual lives, let it shine in our families. And let us be one with our wives and our children, and let us be one with our neighbors. Let us be one with the Priesthood over us. Let us be one with the Spirit of God that is within us. Being one with God, let us have the power within us that God says will free us from every power and influence of the world. That is what the Lord wants us to have and to do. God bless us to attain it, I ask in His name, Amen.

*6 July 1975. Pinesdale, Montana. SEEK SPIRIT OF GOD AND BECOME ONE WITH FILE LEADER. OUR CONSTANT LABOR IS TO PERFECT OURSELVES. GOD'S DESIRE TO COMMUNICATE WITH HIS PEOPLE. SUSTAINING THE CHURCH. MUST NOT BE INDEPENDENT OF THE COUNCIL. (excerpts)*

We do not do and have not done here as in the Church. I do not know any member of the Council that has ever come before the body of the Priesthood or before a meeting with a prepared talk. We display when we do come under these circumstances our weaknesses. But we should be filled with the Spirit of God, and the Spirit of God should dictate what we do, not ourselves. If we come this way, seeking the Spirit of God constantly, striving to be an instrument in the hands of the Lord in conducting our meetings, then the Lord will conduct our meetings and men will not. It is this Spirit that we want to dominate our meetings and dominate our lives and have us one in God's service. God wants a Priesthood that will be one with their file leaders and that those file leaders will be in constant contact with Him. And if they are, then you will be. This is the thing we desire above all things else. Let us try to get that spirit today and cultivate it so that we can be God's instruments.

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As we move along in the course of our lives, we come into contact with elements and conditions which are forever new, and yet which in God's design for His children, are forever old as far as application in the lives of His children is concerned. These new experiences which we gain from day to day, if properly coped with, can be used as instruments to perfect our lives. God placed us in the beginning upon the earth with a commandment to multiply and replenish the earth and subdue it. We cannot subdue the latent earth about us until we have subdued those earthly elements in ourselves first. In that area of self our greatest task constantly lies. We are reaching out consistently and properly to improve conditions around us, to improve the lives of others. In these labors we are more or less blessed according to the spirit in which we carry on those labors. But the greatest labor we constantly should have, the greatest labor we should consistently perform is that labor of prayer and thoughtfulness that aid us in the perfection of our own lives. What beautiful sermons are taught in the thoughtful preparation of the beautiful song that we sing. No wonder by revelation the Lord said through the Prophet Joseph, "The songs of the faithful are a prayer unto me." Of course they are a prayer only to the extent that we view them in that light and think of them in that light. Because that which we do thoughtlessly or with half our mind is half an accomplishment, and the whole man is never achieved until he has control of his thoughts to the extent that he can use all of his mental attributes and his spiritual accomplishments for the perfection of his mortal body. That's what we are here, brethren, to labor to learn how to do.

God has restored the gospel in different dispensations of time through prophets foreordained and prepared for that work. He has in the confines of each dispensation raised up men, notwithstanding their weaknesses, and yet with sufficient integrity, mental acumen and spiritual attributes to carry on the work of that restored dispensation. That is particularly so in this day.

There is no doubt in my mind that the greatest man who ever walked this earth since Father Adam, exclusive of the Lord Jesus Christ, is the Prophet Joseph Smith. A study of his revelations, the consideration of the depth of his thought as revealed to man, the review of the completeness of the restored gospel as given to us through him, is an inspiration to any inquiring mind. Any inquiring mind moved upon by the Spirit of Almighty God and a study of the revelations, given to us through the Prophet Joseph Smith, must in all honesty acknowledge him as one of the greatest men who ever lived. If we draw upon the source of his intellect, if we can draw on the source of his revelations, if we can use them as a pivot point for the perfection of our lives, we have something to lay hold to that is sure, steadfast and immovable.

It is this gospel which He has given to this group of brethren, with the Council presiding over them, that will enable them to get that spiritual unity that will enable us, the people of God, to have the ministering of angels, the constant companionship of the Holy Ghost and the eventual power to come into the presence of the Lord Jesus. He does not descend to us solely. We must ascend in spirit and worthiness to Him. We will be in that proper atmosphere that will make it possible for Him to communicate with us. So the great

responsibility lies with us in the preparation for that day. That day is at hand and will be realized to the extent that as individuals we prepare ourselves through prayer and study and communion with the Spirit of God, to make it possible.

I have said before that it is God's design to communicate with this people. He has long waited for this people to prepare themselves to make that possible. He is not delaying His coming to us, my beloved brethren, we have delayed that coming because of our mortal limitations. This frightens me at times, because no matter how hard I strive, no matter how diligently I pray, no matter how purposeful my endeavors and the love of my fellowman, in the direction of my family and the bringing up of my children, I find myself falling short of the achievement of those ideals that I now could be mine if I used the proper force and impetus that is in my control, but which I do not.

It is our opportunity now, brethren, to continue in our efforts to sanctify our lives, to make ourselves an example, and then with zeal to reach out and let our light shine into the lives of others, that that light may grow unto the perfect day, that will be fully exemplified only when the Lord comes in His glory. No people ever lived who had a greater opportunity than you and I do to magnify our responsibilities and receive the choicest blessings that God has poured out upon any people that ever lived. Abraham, Isaac and Jacob, every prophet who has ever lived upon the earth, looked forward to this present time and wished that he might be here and enjoy its opportunities and its blessings. Yet we go from day to day burdened with the cares of the world, halfheartedly reaching out to the blessings that are within our grasp only because we do not utilize the powers that are within us to obtain them.

God, in the last few hours, has given us some choice experiences, experiences which have tried our faith, experiences which should have humbled us and made us aware of our own limitations and our own unworthiness. Yet He has drawn us near to Him in such a manner that we have felt, if we were awake to it, the outpouring of His Spirit and the strength of His Almighty power in hearing our prayers and in answering them and bestowing His blessings upon us. In the struggle for a brother's life yesterday and last night, in the birth of a newborn babe, in the sickness and the disease that is in our midst that God has reached out to help us to conquer, wherein we may give all glory unto Him, I have found a wonderful solace in the last few hours. I hope that the realization of that blessedness and the importance of these events, in spite of our peripheral contact of them as each individual might have it, has run over like the waters of the sea into our lives and saturated us a little bit with His holy influence.

The things that happened yesterday could well be recorded in the annals of our history, in my humble estimation, as being as marvelous and as beautiful and as significant as the miracle that happened in the days of the Lord Jesus or in the days of the Prophet Joseph when he sent out his handkerchief to heal the sick, and when he went from door to door raising the dead and healing them. Of course we only touched on the fringes of such blessedness, but the fringes which we touched can well open the door into the light of a perfect day of such

outpourings of the Spirit of God and such evidences of His Almighty power in our lives.

May God help us all to remember that as individuals we are nothing but clay in God's hands, that the winds move hither and thither over the face of the earth at God's command and do His will, with the dust, with the trees and with all life about us, and the elements move according to God's commands. The most rebellious of all elements upon the earth are His children. It is our duty to get ourselves in harmony with God and become His instruments and change the face of the whole earth. That's our job, brethren. And that's what we are going to do. These experiences will be realized as means in our hands to glorify our Father in heaven.

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President Brigham Young said that we can only do as well as we know how. The way to live to become perfect is to live each day as well as we know how, and that that man who is doing that each day is on his way to perfection and eternal life. So if we are honest with ourselves and we are doing the best that we know how, we are on our way. We are going to make mistakes, we are going to continue to show our humanity, and we are going to continue to show our weaknesses, and we are going to continue to fall short. But brethren, that is going to be an individual problem. It is not going to be our problem to set our brothers in order. If we can help him and in love if we can counsel with him, that is all right. But our job is to set ourselves in order. When we do that we make ourselves in order with the strength and the weaknesses of our brethren, to put up with his weaknesses as he puts up with ours, and to get into unity with our Heavenly Father.

With God's help, we are going to live the united order. When I say that, I mean that, up here. Everyone of you who are here is an agent to himself to do as he pleases. And he can do that. But I hope that it will be within the confines of his reason to see that if he does as he pleases, it should consistently be to do as he pleases because what he pleases to do is what God wants him to do. And if he will take that position and set his life in order and obey the rules, this people will be a light to the world. That is what we have always wanted it to be.

I want to confess something to you brethren this morning, and I want to do it in a way that I hope it will leave the impression upon you that it leaves upon me this morning. I lived through the tail-end of Brother Lorin C. Woolley's administration in his endeavors to keep alive the fulness of the everlasting gospel, when it had dribbled down to just a few drops in the final flow of the gospel's message and its light and truth to the world. Lorin C. Woolley took stands and positions that seemed to be entirely out of harmony with the spirit and the context of his responsibilities. But he did the best he knew how with what he had. I lived through John Y. Barlow's administration. As a man he manifested his weaknesses to me in such a manner that I felt justified in calling many of the things that he did into question. I have become much more

charitable with Brother Barlow in recent years. I found out that he was a better man than I thought he was and that I was a much lesser man than I thought I was. I saw the Priesthood Items and the Truth Magazine come out. I assisted in their publication, and I was on the staff with the members that did publish those magazines. There were many things in them that were hostile toward the Church, that were contrary to the spirit of the gospel, and in some instances contrary to the Spirit of truth. But they are there. They manifested the weaknesses of the flesh and of men. I operated under the direction of Brother Joseph W. Musser's tutorship for 25 years. I saw some weaknesses in Brother Musser, but I knew him to be one of the most perfect men that I ever had the opportunity to walk the face of God's earth with. He is a man and was a man who communed with God. I saw miracles performed through his instrumentality. I would like to give you one or two things that I saw under Brother Musser's administration.

I hardly know how to select some of these instances as I refer back to them. There was a long sidewalk that led north from the East Temple home of Brother Musser at that time, and I guess it was 150 feet on the main sidewalk. We had gotten clear along that sidewalk from the front of the house out onto the front walk, when Brother Musser called me. He said, "Brother Rulon, you come back here, I've got a blessing for you." I went back and he laid his hands upon my head and gave me a recorded Patriarchal Blessing. In that blessing he promised me that the day would come when God would place upon me the responsibility of holding the keys which he held and that He would magnify me and bless me, and for me to prepare myself for that mission. When I was called by him to stand in that position years later, his whole Council refused to accept me as anything but a foolish kid and an upstart. I want to tell you a little secret. They were right.

But I have tried to prepare myself for that responsibility. It has been one that no mortal man can carry without the Spirit of God to attend him, and it will destroy him if he does not have it. But the miracles of God have been with this people, and the Spirit of God has been with them. Before Joseph finally died he called in members of the Council who are here and told them that he had spent an entire evening with the Lord, and that the Lord had told him what he should do. That led to the calling of this Council, and that wasn't done just because Brother Musser was ailing in body and weak in mind. It was the result of the visitation of the Lord with him for an entire evening. So I want you to take that for what it is worth.

One of the positions of responsibility that Joseph privately placed upon me was to see that this people were led from a divergent course which they were following away from the Church, back to harmony with the Church in every avenue possible, and to utilize our lives and our time and our talents not just in perpetuating the Priesthood and keeping the law of celestial marriage alive and establishing the united order, but as a strength, to make ourselves a strength to the Church and to uphold and sustain it in every place and in every way we possibly can. Now brethren, that's been one of the hardest tasks Joseph ever gave me. Members of the Council, I think I can safely say, every member of

the Council, when I first presented this assignment to them, felt that I had just about lost my mind. I think maybe some of them said, "Well, you're over-emphasizing that, Brother Rulon, we didn't really feel that way." But there wasn't a member of the Council that didn't question whether or not it was a proper position to take. We have labored since that hour as a Council to try to get ourselves in harmony with the Church in every facet possible and to be a strength to the Church and to build it up in every way and to speak good of it as we would speak one with another, not to emphasize as was done for years and years and years, the fact that the Church had gone astray and we were the only ones that knew anything about the truth. But that the Church was doing what God had given them the task to do, which was to preach the gospel to the world and be its propaganda division of the Priesthood, that it was doing that job magnificently, and that God was giving to the members of the Church every iota of light and truth that they were entitled to receive, and that every individual in the Church could receive more as fast as they would ask for it and sought for it. It was not our responsibility to teach the mysteries of the gospel nor to force the mysteries of the gospel upon those who were not ready to receive them. The Lord Jesus Christ Himself taught parables to those who ought to have parables taught to them, and He taught the truth in its fulness to those who were prepared to receive it, His disciples. In some instances they weren't very well prepared to receive it. He taught us at this time to remember what Alma has said in the scriptures, that the mysteries of the gospel are given unto many. But these are laid under the strict command that they shall not impart of these truths unto the children of men except according to the heed and the diligence which those children of men gave to the word of God. To those who received the truth with gladness, more should be given until they knew all things. From them that thought they had enough should be taken that portion of the gospel which they thought they had, until they knew nothing about the gospel. These are things we emphasize today. This is the spirit of the Council today. This is the spirit of this body of men today, not to criticize the Church, not to tear it down, but to strengthen it and to build it up and to become such faithful members of the Church and keepers of the gospel of Jesus Christ, that the Church will open its eyes to the fact that we are Saints of God and will utilize us, and the temples will be opened to us because we are worthy. The time is at hand when God is going to intervefie in that matter, and the temples will be opened to us, and we will have our endowments and do our own work for our dead. We will magnify every facet of the gospel to the best of our ability. That's what we are living for! We haven't been living for it as well as we can live for it, and will live for it in the future.

Before I close my remarks this morning, my dear brethren, there is one more facet I must touch upon. I want to touch upon it with the Spirit of God to guide me because it is a rather touchy facet. But it is one that I want to drive home to every man in this congregation, and I want every man in this congregation to get the spirit of it in such a manner that he can drive it home everywhere he goes. That is, -we are left in a rather precarious boat when we are severed from the Church. We are like the man who has been taken off of

the steamer and put in a rowboat. That rowboat, thank God, has got some oars. We can guide our course. The oars are the Spirit of God. But we are just, in comparison with the design of God which is in the Church, like men and women who have been put off by their own choice in a rowboat because they knew the ship was sinking. Let us not forget that. Let us keep close to the Lord. Let us be worthy of His guidance until that time when we can as a body be accepted back into the Church as the best people God has on earth. That's what we are going to have to be to get that blessing.

How are we going to get it? We are going to stop having a constantly developed spirit of independence which gives us the idea that we can get along without the Church, we can get along without Priesthood authority, and we can do the very best we can and it will be acceptable to God and we don't have to worry about any authority that presides over US. The devil is whispering this into the ears of our brethren. Some of our sisters get the message, but our brethren are very receptive, that we can be independents. I have heard this from some of the best men we've got. They are talented, they are gifted, they have the Spirit of God in great measure, they are publishers. But they are independents. They don't counsel with the Council because they don't need to. They have so much of the Spirit of God and so much of the power of the Priesthood that they can stand on their own feet. Joseph F. Smith said that the time has come when every man must stand on his own feet as a tub stands on its own bottom. Well that's fine doctrine, brethren. If you stand on your own feet as a tub does on its bottom independently and outside of the powers and the authority of the holy Priesthood, you are going to spring a leak! I promise you that.

We have had in the last few weeks a considerable number of our finest men who have broken out from under the protective arm and aegis of the Council and have become independents. They got authority from God knows where to perform plural marriages for others and to seal wives to themselves. That program has been going on since the day of President John Taylor. In fact, it went on in the day of President Brigham Young. Alpheus Cutler and other had that "authority." There isn't anything that is so destructive to the individual lives of men than to get so wise and so smart and so powerful that they can act independent of the Council of the Priesthood that God called through President John Taylor to perpetuate this work. I will promise you this moment that every man who cultivates that spirit and allows it to dwell within himself will apostatize, as God lives, if he does not repent. I have seen it happen so many times with the finest men that we've got, that I must leave that warning with this body of men. You cannot live and function and progress in this work independent of that Council of men that presides over you, that was called of God to perpetuate this work, and that was called of God also to keep it in harmony with the body of the Church as much as possible until He sets things in order. The man that is going to do that is the Prophet Joseph Smith. When he comes, he is going to set me in order, he is going to set this Council in order, he's going to set the Church in order, he is going to set the temples in order, and he is going to revamp and renew, not reveal and return, but renew



every iota of the gospel that was once revealed. When he comes, we are going to have the Book of John which was written, which gave the story of all things from the beginning of the world until the end thereof, of which we have a very small portion in parable in the Book of Revelation. That book will be brought back to us again, that portion of the Book of Mormon which was sealed, which told of the fulness of the gospel which was lived among the Nephites, will be restored with all of its beautiful story of their lives and their sufferings and their persecutions, which we do not have. We will have the Book of Enoch which gives the story of the city of Enoch and all of the work that they have done, the ministering of their angels upon the face of the earth. We will have the restoration of the records of the Ten Tribes, which Ten Tribes will come back as a body, not from the scattered nations of the earth, for there is only a remnant scattered among the nations of the earth. Their power and their might and their zeal is going to help establish a nucleus of the millennial reign, along with those of us who are left and by our righteousness proved ourselves worthy to be here. We will have their records, and that day is dawning, brethren. We are preparing ourselves for that day. I have outlined before you our mission. Now, in order to fulfill that mission, the final step is being taken in this community.

We are not going to live at the united order anymore. We are going to live the united order. Those of you who do not want to, don't have to. I remember one man a short time ago; he was one of the best men that ever lived. I'm not going to tell you who he was, because I don't want you to swallow your tongues and strangle to death! But he said, "I don't believe in the united order." And he didn't. He was very near and dear to us when we were trying to establish it. But you don't have to believe in the united order, you don't have to live it. There is a law irrevocably decreed in the heavens before the foundations of this world, upon which every blessing is predicated. And when we obtain any blessing from God it is by obedience to the law upon which that blessing is predicated. The celestial glory is inhabited by beings who have all things in common. When you get up into celestial glory, if you haven't lived that law, you are going to have a hell of a time-literally. So we are going to live the united order. We are going to start off by having Brother - acting as the agent of Bishop - and receive all surplus property. Men who work for AB Concrete will get a minimal wage. They will submit to the bishop who is secretary of that organization, what they have received and what they need, the number in their family and why they need it. The bishop will have enough of the Spirit of God, and I tell you this as a servant of God, he will have enough of the Spirit of God to give to every man his righteous, rightful needs.

When we talk about the bare necessities, which I heard sung the other night, and I got a real kick out of that, there was a lot of truth and a lot of heartache in it, but the bare necessities is what a lot of us on the ranch have been living with. That's all they've had. But the condition of this people will improve from this hour. We will not have the suffering that we have had. We will not have the need that we have had. God is going to prosper us if we don't in that prosperity do like the ancient Nephites did, lose the Spirit of God and

forfeit it all. That's what I am more afraid of than anything else. We have got to put in our surplus, have every man have what he needs, and have all things in common. This is the way you have all things in common. You have what you need where your surplus to meet the demands of the government of the devil-because you are upon the earth and you have the devills government, and you have the devills taxes, and the Lord said to give to Caesar that which was Caesar's and unto the Lord that which is the Lord's, and we are going to do that just exactly. We will give the government, what they force us to give them, and we will do it reluctantly, but we'll do it. Then we are going to use all the rest of that with the help of our families to build up the Kingdom of God. It will give us a resource-what shall I say?-buffer that we have never had before. You will find a spiritual growth that will take away your greediness from you. You will find the ability to realize how selfish you once were. You will find the ability to stop worrying about somebody who has more than you have and stop envying the Saints who have lived for 40 years to get what they've got and wish that God would take it away from them and give it to you. A lot of that is going on.

I see a lot of my brethren who say, "Well, Brother so-and-so is well fixed. Others are living off the tithes of the people." Well, there isn't any one of you who knows how much Brother so-and-so and Brother so-and-so have given to the work of God, or how long Brother Rulon labored to get what he's got. Nor are they aware of the fact that all that Brother Rulon has got isn't a thing, because he doesn't own it. It belongs to the Lord, and it is in the hands of the Council and in the name of the Lord. Everything that I've got is not mine, it's the Lord's. And everything you've got, whether it's a pot and a pan and a bed that is on cracker boxes and a tent, that's all I had for years on end with my family. I have lived on the deserts of old Mexico with nothing but a tent, month after month. And I will share it with you, brethren. These things we will learn to accept on their face value. We will not envy our brethren who seem to have a lot more than we have, but who have given of their abundance to the Lord. Some of us have got to have things in abundance in order to get some source for the abundance that the Lord's poor people need. This spirit of love and of understanding is going to have to increase among us. The funds that we have will meet every debt and obligation, and the promise of Almighty God to those who live the united order is this: "I will make you free from all powers upon the face of the earth." God only knows how desperately we are going to need that in the very near future. The devil is going to try to put his stamp on our foreheads and on our right hand, as surely as we live. We are told by the Lord that those who have that stamp will not be His. It is going to be forced upon those who will not accept it; we had better be in a position where we can be independent of the world or we will not survive. We are taking that step now.

Brethren, put your shoulder to the wheel and decide of your own volition that you like the Lord's ways better than you like your own. God bless you. Amen.

*20 July 1975. Pinesdale, Montana. SERVICE. HIGHER PRINCIPLES ARE HERE. DESIRE WITH ALL OUR HEARTS TO KNOW ALL THINGS. (excerpts)*

(Spoke of his many responsibilities as a servant of God and as a doctor and the impossibility of finding enough time to satisfy everyone's need for his time.) Everywhere I go, brethren, I find one astonishing fact, and that is that no matter how hard I try, I am neglecting my responsibility. I say that in all seriousness. No matter how hard I try, I am neglecting my responsibilities. There are not enough hours in each day. And how do I feel about that? Do I feel sad about it? Do I feel abused? Do I feel that you are expecting too much of me, or that God is expecting too much of me? I do not. I want to emphasize the fact that I am not feeling sorry for myself. I thank Almighty God that things are that way. I'm sorry that I do not have the capacity to do better, but I thank the Lord that I have the opportunity to do so much that I constantly reach for better attainment and better service to God. This makes me the happiest man in the world. I want you to know that.

If there are not enough hours in the day to do what I have to do, if I have to go and leave you brethren and break my promises to you because I can't see you, for this I am sorry. But the very fact that I have the opportunity, is the greatest blessing of all. The gospel of Jesus Christ with its saving powers is just exactly like that in our individual lives. It requires more of us than we have the capacity to perform and to accomplish. We are constantly proving to ourselves, if we are on the firing line, that the gospel is requiring more of us than we have the capacity to supply. But the beautiful thing about the gospel is that it is always there for us to try to live up to. It is like a star in the heavens that we are trying to reach. The beautiful thing about it is that that star in the heavens that we are trying to reach, we do reach and will reach if we keep on trying. God does something for us that the world can never offer us, and that is He increases our capacities as our endeavors increase. That is something scientists say is impossible. It is not impossible, it can be done.

We can work, we can accomplish and we can rise from one mistake to a plateau of accomplishment today that we could never have attained yesterday. We can be farther up the ladder tomorrow than we were today, if we have the spirit of the gospel. This light that God holds up to us is a most beautiful thing.

We have false doctrines inculcated among us constantly by the devil. We are fighting against a true devil and all of his principalities and powers of darkness. He is more sinister and more wise and has more ways to deceive us than we can possibly comprehend. We adopt his slogans in our lives. When we in the Church and elsewhere teach, "Well, you can't do this and you can't do that"-and in the days of Moses when God's anger was kindled against them, He took Moses and the Melchizedek Priesthood from among the children of Israel and gave them a law of carnal commandments, He didn't say, "I won't let you live these higher laws anymore." He said, "I will give you some more laws that you can keep, and I will help you to keep them, because you won't keep what I have given you." Brigham Young said, "Do you think God took the Melchizedek Priesthood from the children of Israel? He did not take it from them, they departed from the Priesthood; they departed from His principles." If that were not so, it would not have been impossible for such men as Isaiah and Jeremiah and Ezekiel and all the ancient prophets who came into the presence of God by obtaining the holy Melchizedek Priesthood by which they might behold Him face to face, it would have been impossible for them to have attained it. How did they obtain it? By seeking it in spite of all the barriers that were set up by men who said, "You can't do that anymore."

In the Book of Mormon history you find Alma gathered out from among the most wicked of the Lamanites and the wicked King Noah who had burned Abinadi at the stake, taking his people and saying, "Let us make a new covenant with God. Let us take this Priesthood which He has given us and reach out to the gospel of Jesus Christ beyond the law of Moses which we are to teach. We must obey the law of Moses, yes, but we have a more wonderful opportunity. The higher principles of the gospel are available to us."

Though God spoke to Jacob and told him that the Nephites were not any longer to so live that their daughters and wives were crying to Him, because they justified themselves in committing whoredoms because of that which was written by David and Solomon and others of the servants of God, and justified themselves in these whoredoms and abominations. He said, "Now I'm going to give you a law. None of you shall have more than one wife, and none of you shall have concubines. For if I will, saith the Lord, raise up seed unto me, I will command my people. This law shall be upon you." Now that actually put very definite restrictions on them so that they couldn't have more than one wife and no more concubines, unless God told them they could. You are going to find in the fulness of the books, the Book of Mormon, the sealed portion, that the law of celestial marriage was lived by the prophets of God by commandment. Those records are soon going to be in our hands, together with the record of John, which contains the history of the world from the beginning to the end thereof, together with the history of Enoch, which is all the history of all the world as recorded by Enoch relative to his city from the beginning of time to the end of the world as it affects him and his city. We will have the record of the Ten Tribes which tells of God's dealings with them through the

dark ages and down through periods of time that we know not of, notwithstanding what may be said about the Ten Tribes being scattered among the children of the world, the gentiles. That is true, they are. But the body of the Ten Tribes are not scattered among the people of the world. They are together, they will come back as a body and receive their blessings.

It is taught by the Church, taught by our leaders, that we can't live the united order because God took it away. Yes, God took it away. Why? Because we departed from it. God said if I want you to live it, I'll call upon my servants to let you know. The only thing that we have to do to live the united order actually is to tell the servants of God that you want to live it. It's that simple. It may sound kind of silly. The only thing you have to do if you want to live celestial plural marriage, is to tell the servants of God that you want to try.

Unfortunately, we, ourselves, speaking of us collectively and not individually, are making such a mess of plural marriage, that I wouldn't be a bit surprised if God would say, "No more of it; I don't want you to live it any more. If I want you to live this law, I'll command you to live it." God would command certain people to live it. In the days of John Taylor the Lord said, "It is my will that you use your agency in this matter." There was a Priesthood call to perpetuate that law independent of the Church, and that Priesthood is still perfectly operating. That Priesthood is endeavoring to operate in such a manner that those who enter into that holy law will live it in such a manner as to really raise up a holy, royal seed unto God. Where we are falling short of that, we are abusing that principle and displeasing God. Our condemnation will be greater than if we had never attempted to live the full law at all. I want this understood by this class of men.

Brethren, how glorious it is that we are now here, that these opportunities are ours. God has been so mindful of us that He is giving us the chance. Now, as we move along, because of our incapacities, everyone will fail in some measure, in some way. There is not one of us who will not. I am like Paul of old who said, "I die daily because of my mistakes." In other words, every day that passes I find that I have fallen short of what I wanted to attain. But how glorious it is to me that we have another day to try, tomorrow and tomorrow and tomorrow. Every time we do make that endeavor with all our hearts, we can become better. We should be the children of God. We should love one another so much that the wounded dog making the most mistakes will be protected and helped and loved and sustained by us. And the wounded dog is none other than our brothers who makes mistakes so glaring to us, but we think we are so sanctified that we have to have peace and rest. So, brethren, we should set our lives in order by the Spirit of God, which should be ours in our hearts and in our lives.

Every once in awhile there comes a necessity for the Priesthood to choose trouble-shooters, men who push forward in certain avenues where they are particularly capacitated to push the work forward. There are many such trouble-shooters among us. And the beautiful thing about this is that as you put your shoulder to the wheel, as you engage in this work with all your heart and soul, as God opens the door for you to try to live the higher principles of the

gospel to the best of your ability, if you will have faith in God and in yourself and in your brethren and do the best you can, there is not one of you who won't become a troubleshooter in your own way that no one else can replace. Now, don't ever forget that.

The principle reason that some of us are not engaged in this work more effectively is because we just didn't care to enough, or didn't do our job long enough and continue to perform. Now, the Lord said, "I the Lord God will grant unto the children of men according to the desires of their heart. Whatsoever they desire with all their hearts I will give unto them." So if you desire this work with all your heart, no matter how many times it appears you are pushed down and ignored and set aside, if you will have faith in God and in yourself, you will merit these blessings by trying to sanctify your life. There is no blessing that God has to offer the children of men that He will withhold from you. But it is not wise for a father to give to a little girl or a little boy a surgical knife, or a two-edged sword, because they cry for it and beg for it. The principles of the gospel are sometimes just like this for you and me. God withholds them from us for a time so that we can learn how to use them safely and not cut our own throat. He loves us. He doesn't want us to destroy ourselves, and therefore He guides us carefully. That's the reason that He said through the Savior, "I preach unto the multitudes in parable, but I preach unto you in plainness, because you have accepted me as your Lord, if you believe my words." He gave a commandment in the 12th chapter of the Book of Alma, that the mysteries of God are given unto many. But they are under a strict command to not impart of these things except according to the heed and diligence that the children of men give unto the word of God. For to those who receive the truth with gladness, more shall be given. But unto them who say they have enough shall be taken away that which they suppose they have, until they know nothing of the mysteries of God.

Anything that you want to know that you have enough capacity to understand and to receive and to obey, God will reveal it to you, as you ask questions about it and prepare yourself to receive it. Here is another command. He says, "I the Lord do not grant unto the children of men anything that they do not inquire about, anything they don't ask about." A little child may know everything about his home, about his yard, and his mother's kitchen or her sewing machine. But if he is not inquisitive enough to go about saying, "Momma, what about this and what about that?" then there are areas that he will never know if he doesn't ask. You and I are just little children by the side of God, in every aspect. It is written, "Ye are Gods," said the prophets concerning the children of Israel. Yes, we are Gods in embryo. But in comparison with the knowledge and wisdom and power and glory of the Gods, we are little more than children. We are less than the rest of the earth, because the rest in the earth go to and from in the earth and do the will of God, and we constantly and continually disobey His behests.

I hope we realize that. Yes, the power is in us to know all things, everything that we want to know with all our hearts. The power is in our hands

to attain all things, everything that we have the capacity to desire and seek. Now, our time is up.

*20 July 1975. Sacrament meeting. Pinesdale, Montana. DON'T ENTER LAWS FOR PERSONAL REASONS. CHRIST WILL COME TO COMMUNITY WHEN PREPARED. GIFTS SHOULD FOLLOW BELIEVERS. CALL TO REPENTANCE. (excerpts)*

... Many of us are truly seeking the kingdom of God and its righteousness. But many of us are only seeking what we want, not what God wants. Unfortunately, among those who are living the law of celestial plural marriage, or who want to live it we have a huge percentage of them-when I say huge, it's up to around 85% to 90%-who want to enter into it for personal reasons, not because they want to serve God. When I say this, I am not passing judgment. I am observing fifty years of my past life as an instrument in the hands of God in trying to perpetuate this principle and keep it alive in righteousness.

I have learned beyond a shadow of a doubt, from experience, and experience is a marvelous teacher, that most of us want to get into this principle for personal reasons and not because we love the Lord. We may have a testimony of the principle and know that it is true. But if it were not for the personal reasons, the personal gains, the personal achievements that we can make by entering into it, we would throw it aside. If we knew the sacrifices that are associated with it, the heartaches and growth and the travail, that is met by both men and women in this principle, if we knew that in the majority of cases it would destroy us and not save us, we wouldn't be so anxious to get into it.

It was President Brigham Young who said that nobody could become a God, even a son of God, without entering into this holy law. He also said that this principle will damn more people than it will save. It is not because the principle is not holy and does not edify, it is because the intent of our heart, the dedication of our lives, the giving of all we have unto God, is not the governing factor in our choice in our effort to push forward. It is for some personal reason. Sometimes on the part of the man it is lust. Sometimes on the part of the man it is for justification for things he has done in the past, so that if he was excommunicated from the Church for some reason, he could find justification for it by entering into plural marriage. Brothers and sisters, you would be surprised how many men enter into the law for this reason. It is not a comforting thought, but it is something I want you to think about.

I have had men come to me and plead in tears to have a wife sealed to them, because they had a woman with whom they had committed adultery, broken their temple covenants, deceived their wife and wanted to be justified.

This is only one of many examples that this principle will damn more people than it saves. I could put my finger on fifty men who have entered into this law for personal reasons, not because they love the Lord, not because they wanted to keep His commandments, but because they found in it justification of their lives, their past lives and their future hopes and dreams. And God has very little to do with it.

On the other hand, I've found a lot of women who have entered into this law for exactly the same reasons. They have broken their covenants, they have had their children out of wedlock, they have had to earn a living by themselves and for themselves, and they want somebody to take care of them, to justify themselves for their past mistakes.

If the reason that they entered into the law was to sanctify their lives, to correct their lives, to sacrifice the future for the glory of God, to dedicate themselves to a noble husband and to the rearing of a wonderful family, God will justify them. But when they do it as a cover-up job, as an excuse for laziness or weariness in taking care of themselves, when they do it because they think that the act in itself will correct their past mistakes, they deceive only themselves.

God will forgive us when our repentance is genuine. God will forgive us when our dedication is real. But unfortunately sometimes we do not analyze the intent of our own hearts, and we find ourselves entering into sacred precincts which are defiled by our presence, and which will automatically vomit us out if we have come in under false pretenses. Because that temple which is defiled, if it is not cleansed by the repentance of the heart and the dedication to God that is real, it remains defiled. God says it shall be destroyed. And that refers to both men and women.

I talk to you so plainly not because I want to condemn anyone of you, but because I want you all to analyze the intent of your heart and not deceive yourselves as to the purpose that is enticing you to enter into the highest laws of the gospel of Jesus Christ. I do not know that there are any brothers and sisters in this audience today, and I pray God there are not, who have entered into this program up here to live the united order for the same reason that a former member of the Council said he wanted to enter into it. That was that he was tired and sick of always being on the anvil. He wanted time to rest. If you are coming into the united order with the thought in mind that you want somebody to take care of you while you go to bed, that you want somebody to be responsible for your debts and your obligations, somebody to share your load because you are not man enough or woman enough to bear it, then you are only deceiving yourselves. You will not be satisfied with your choice, because it will defeat itself, and you will not last long in this community. This is an area for self-purification, for selfsacrifice, for dedication to God. God wants this community and all communities in which this work is going on, to become communities where the gifts of the Holy Ghost are continually magnified and increased, as evidence that our lives are pure and holy, our intent is real, that we are trying to sanctify our lives, and that we have faith in God and His promises. For where the faith of God is, there the promises of the



keeping of His commandments attend. Where we find that we do not have the gifts of prophecy, the speaking in tongues, the interpretation of tongues, the healing of the sick, the raising of the dead, visions of the nighttime and the personal attendance of angels and communion with our Heavenly Father eventually through the sanctification of our lives, if these things are not in our midst, then we are only deceiving ourselves. If they are not a personal experience for you and me, it is because you and I are not sufficiently sanctified to let them become personal experiences. For they are held out to every Saint of God who will sanctify his life and live up to the principles of the gospel.

I have told you on many occasions that Christ will come to this community and meet with this congregation, when we are all purified enough to endure His presence. We are not waiting for Him, He is waiting for us. And we are not ready.

Now, I don't want this to have any personal implications, so you'll say, "Well, Brother Rulon sure tore us apart and let us know that we aren't any good," etc. Brother Rulon is included in this if he also is not obtaining those blessings. And you are included in it if you are not obtaining those blessings and enjoying those gifts. Because it is God's intentions that all of us should be obtaining them and enjoying them.

There are many of us who are here today because it is a matter of convenience. There are many of us here who, no matter what our lives have been in the past, are here because we truly came to serve God. God be praised that that is so. I know your hearts. I call those who have deceived themselves in the intent that brought them here, to solemn repentance. Because there are those in our midst who need to be called to that repentance, to set their lives in order and keep the primary principles of the gospel of faith, repentance, the washing of baptism, the gift of the Holy Ghost, because we have purified our hearts, our minds and our lives, and dedicated ourselves to God. There are many of us who have not really done that. We have done as we pleased. We have hypocritically come and said, "Brethren, I want to be baptized, because we have thought that in that manner we could get in the front door." That is being harsh, but it is nevertheless true.

There are those of us who have come here because we have made mistakes in our past life, because we know we are sinful. We all are sinners. Those have said, "God, give me another chance. I want to serve you; I want to give my life to you; I want to be yours whether in life or death. I want to serve my fellowman." Those of you who are here with that spirit and you are not deceiving yourselves, and you are not thinking you are deceiving God and your presiding brethren, God will love you, God will forgive you, God will give you the chance you want, and He will bless you on every hand. He will give you sacrifices to make and opportunities to serve that you never dreamed of. The angels will attend you, the Holy Ghost will be your companion, its gifts will be manifested in your life, and this world will become heaven on earth. Your community will be a community where God and His people are. You will be as the angels of God in administration of His principles, in the

exemplification of your lives, to the gentiles who are around you. They will see your good works, and they will glorify your Father in heaven.

There is not one of us, no matter how pure and holy we think we are, who cannot be as Isaiah of old who served God in a most remarkable manner all the days of his life. When the Savior came to him, he fell on his face and said, "God, forgive me, a man of sin," because we're all in that condition.

The time has come when God wants a people who will serve Him. This is that people. But it is an individual responsibility to put our lives in order. If we do not do it, we will be numbered among the majority of whom it is written, "These holy principles will damn more than they save."

Now brethren, God will cleanse us and purify us and clean us out one way or another. Some of us will do as others have done. They will depart from our midst in apostasy. Others will be hurt in their feelings and feel justified because their brethren have mistreated them and haven't understood them, and don't love them. They will never stop to realize and never be able to be convinced that the fault was perhaps theirs too.

There is no disharmony in a family if both the husband and the wives are participants, and in which both the husband and the wives share responsibility. Therefore, if you have disharmony in your families, then let the wife repent. If you have disharmony in your families, let the husband repent, and let him remember that he holds the Priesthood. And whether it is his fault or her fault, it's still his fault because he's the head. It is his job to have the capacity and the righteousness to set things in order, and not to set them by compulsion or harshness or force, but by love and patience and long-suffering and an abiding faith in God that if he does all these things, God will have things in order for him.

In the meantime when we see that there are those among us who are hurt, who are wounded, who have made mistakes that may destroy them, let's not help destroy them. Let's give them a hand of encouragement, a hand of love, an expression of compassion, and let us hold our tongue and speak no evil of them. Now, when I say that to you, I say that to me. Because sometimes the position that I am in, I know your evil, I know your mistakes. I sit in judgment upon you. But I don't want to do that to others who have no such responsibility. I do it because I don't want you to enter into precincts where you will hurt yourself more than you will help yourself. And if you think I am harsh, it is not because I do not love you, but because I want to help you. That may sound a little queer, but it is nevertheless true. God's word is a two-edged sword. It cuts both ways. It will inevitably bring its rewards on the one hand and its punishments on the other. You cannot escape its inexorable exactness. We do not escape it. We may think we do, but we cannot.

God loves us, and He wants us to behave as Saints. Thank you for letting me consume 15 minutes of your very valuable time, because I only had 10 minutes of our valuable time. God bless you, Amen.

*27 July 1975. Sacrament meeting. Salt Lake City, Utah. MUST LIVE ALL REVEALED LAW TO RECEIVE THE BLESSINGS.*

I have been deeply touched by our sister's remarks. To say I have been deeply touched is an understatement. I have been moved and gratified by our brother's remarks. He looks upon us "sinners" with charity. And I do not say that facetiously. I am pleased with the rendition of this beautiful song. And I sincerely pray that our Heavenly Father and our Lord and Savior Jesus Christ will forgive us our sins and hearken to our prayers. The song of faith is a prayer unto the Lord. It is beautiful.

We need such experiences as this today to help us realize the blessings that we enjoy, to help us prize the knowledge that God has given us in this dispensation of time through the Prophet Joseph Smith. The Prophet Joseph Smith was spoken of in ancient writ. His name was given to us in the writings of Joseph who was sold into Egypt, as recorded in Isaiah in the Book of Mormon, as handed down in the blessing which was given to Lehi's son, Joseph.

The best witness of the divine mission of the Prophet Joseph is the reading of the holy scriptures and the Spirit of God that attends it. All of the external evidences are essential. But those internal evidences that come from the Holy Ghost cannot be disputed. We know that the gospel is true when that Holy Spirit bears witness of its truth. It is with this assurance that I thank Almighty God that I was reared in a Latter-day Saint home in this free land and taught the gospel of Jesus Christ. I hope that the sons and daughters that I have here have heard our sister's testimony and the gift of tongues that came to her from the Holy Ghost. Because I want to bear witness to you, my brothers and @ters, if we hunger and thirst after righteousness the gifts of the Spirit of God will be ours. Whatever is needful for our occasion will be granted.

It is a wonderful thing to live in this beautiful land with the liberties that we now possess. But these liberties are being taken for granted now, and they will not be long with us if we do not live near to God and treasure them, live for them and be worthy of them. The fate of this nation because of wickedness has been prophesied through modern prophets and ancient prophets for a long, long time. The degradation and wickedness that is sweeping this land will bring the judgments of God upon us and the punishments of God as such has come upon Russia in its godless state, if we do not repent. I tell you this as a servant of the Lord, for I know it to be true.

I am grateful for the knowledge that the Church of Jesus Christ of Latter-day Saints is God's Church, that it was promised through Daniel and others of the prophets that it would be restored in these last days, never to be taken from the earth again, that it would remain here until Christ should come in His

glory. I am grateful that I know by the Holy Ghost that Christ's coming is near at hand and that it is through His intercession as a divine Being sent from God to redeem us, and coming back to rule us in the millennial reign, that we will be saved if we will be worthy of that salvation. Jesus Christ died to grant to us a surety of the resurrection. But Christ and His atonement, though they may bring us forth from the resurrection, for His atonement satisfied the demands of justice and brings all men forth, He cannot save us in His glory unless we have repented of our sins. He cannot give us blessings that we have not lived for. Though we may tithe mint and rue, as the Prophet Joseph said, and all manner of herbs, which is to say to do all kinds of things in all sincerity and yet disobey the commandments of God, we cannot obtain the blessings predicated upon obedience to the law of God. It is for this reason that without faith in God, we cannot please Him, that without repentance of our sins we cannot be forgiven them. Without baptism we cannot conform to that pattern which makes us the children of God and sanctify our tabernacles and makes us capable of having the Holy Ghost. We may seek these blessings to the ends of the earth and never obtain them, unless we obey the principles upon which they are predicated. We may seek the Holy Ghost as our constant companion to guide and direct us and to enlighten our minds all in vain, if we do not conform to the ordinance whereby it is given to us as our companion if our lives are pure and worthy of its companionship by the conferring of the Holy Ghost.

We are taught to remember these glorious gifts by the partaking of the sacrament. Christ's body was broken for us, Christ's blood was spilled for us, and we herein covenant in a sacred ordinance that we will remember Him and that we will keep His commandments that His Spirit will abide with us. So it is with all the ordinances and rites of the gospel. We cannot come into the presence of God and behold His face unless we have the holy Priesthood and are worthy of it. God says no man can abide in the presence of God without the holy Priesthood. So this is an ordinance that we can receive by the laying on of hands, a gift which we can receive from God if we positively seek it and live worthy of it and it is properly conferred upon us. So it is with every law and ordinance of the gospel. The Prophet Joseph Smith said that there were laws and ordinances instituted by God before the foundations of this world that were necessary for our salvation, that they are the same yesterday, today and forever, that they were the same in Adam's day as they will be to the last man that lives upon the face of the earth, and that no matter in what dispensation we live we will have to abide the laws of the gospel that bring us salvation and their attendant blessings, or we will not receive the blessings predicated upon those laws.

Now in this dispensation, the Prophet Joseph Smith restored all of the gospel that has ever been revealed in all former dispensations. Unfortunately, all of this gospel has not been made known to us. I want that to sink in a little bit. About half of the revelations that the Prophet Joseph Smith received, a little less than half, have ever been made known to the Latter-day Saints as a body. But that half of the gospel that has been given to us has attendant

blessings which we seek to achieve by constant endeavor, one step to another, until we become so godlike that the gifts of the Holy Ghost are constantly ours and we may enter back into the presence of God. The holy sealing ordinances of the holy Priesthood and marriage for time and for all eternity will give us the opportunity as man and wife with our children to enter into the presence of God and dwell in His presence forever. And what is more important to us in this mortal existence is the thought that it will entitle us to live upon the earth when Christ comes in His glory and abide in His presence, and that that glory is near at hand. Therefore, it is worth something to live for today while we are yet in the flesh when we have mortal bodies. We can look forward to the time when Christ will come, for He surely shall come in the very near future. Each of us has the opportunity of living so that no matter when He comes, no matter what age we live in, if we live the laws of the gospel and keep His commandments, we can receive the blessings predicated upon obedience to that gospel.

Brothers and sisters, these things I know to be true. I know them to be as true as that I know I breathe the fresh air, that I enjoy God's sunshine, that my feet are upon the earth and that I am. I know that just as surely as that.

I want to tell you that there is not one, single, restored ordinance or doctrine or principle of the gospel given to us by the Prophet Joseph Smith that we can forsake or depart from or fall short of living and receive the blessings predicated upon obedience to that principle or law or ordinance. It is impossible. God Himself so decreed it and the Prophet Joseph Smith sealed that testimony upon this wicked and perverse generation and upon the Saints who hear the gospel, and said that he would be judged by that gospel which the Prophet Joseph Smith made known to us and revealed to us.

Now, brothers and sisters, we are called Fundamentalists. We did not choose that name. I hope that we are worthy of that appellation. I know that we want to be worthy of it. But it is one thing to believe in the fundamental principles of the gospel, and it is quite another thing to live the fundamental principles of the gospel. That is what each of us and all of us ought to be trying to do. I hope and pray that God will give us the strength and the companionship of His Holy Spirit, the love of one another, the love of our fellowman and the love of God sufficient that we will depart from our evil way and become the Saints of the living God, members of the Church of Jesus Christ of Latter-day Saints, though cut off because we believe too much of what Joseph Smith the Prophet taught. We do believe all that he taught. We do not believe that each succeeding president can change the principles and the ordinances of the gospel and make them applicable or non-applicable to the children of God. We believe that the gospel is the same yesterday, today and forever. We believe that God may revoke a commandment, and if there are any of the commandments of the gospel that have been revoked in this dispensation of time, I do not know what they are or where they are. I find them not in the Book of Mormon nor in the Doctrine and Covenants nor in the History of the Church, nor in the lectures that have been given by the prophets of God. We have been told that they are all here for us to live and obey. Of

course God has changed some of His commandments to the children of men as it applies to individuals and circumstances. But the laws and ordinances do not change. He told one man to go on a mission, and He told him he couldn't go on a mission a little later because he was unworthy. He told the Prophet Joseph Smith upon one occasion to go one place, and on another occasion to go another. He told the children of men not to kill. And on some occasions, He told them to kill. The wicked needed to be destroyed from off the face of the earth. But the standing principle of thou shalt not kill, without the commandment of God, is eternal, nevertheless, in its nature. The gospel of Jesus Christ is eternal in its nature. I don't care how old you live or in what dispensation you live or where you live, you will not get into the celestial glory without faith and repentance and baptism and the laying on of hands for the Holy Ghost. You may not be able to comply with it in the flesh, but you will have to receive that message in the spirit world if you haven't received it. The vicarious work for you will have to be done in the temple. That is the reason that we Fundamentalists are so concerned about the salvation for the dead. We know that we have a mission to teach the gospel to the living. We know that we have a mission to raise up children to the Lord and to teach them in the ways of the Lord and to live godlike lives so that we can represent God to them. But we know also that outside of our own personal salvation, the greatest responsibility that God has laid upon us is to seek after our dead and to bring to pass their redemption. We do not believe that the President of the Church can change that commission and that responsibility tomorrow just because it is difficult. We do not believe that we can change the commission of celestial marriage to conform to the times and still have us receive the blessings predicated upon obedience to the law. And God doesn't believe it. This is my testimony in the name of Jesus Christ, Amen.

*1 August 1975. Girls' camp. Provo Canyon, Utah. HONESTY.*

It's a real pleasure to be here. I wouldn't have missed it for anything. But I came close to missing it for something. A sister decided that she was going to try to make a tie out of my appointment here and the birth of her little baby girl. It came at five minutes after four this afternoon. There isn't anything in God's garden as beautiful as a newborn baby. I'm glad I had the privilege of bringing it into the world this afternoon before we came. It did make us a little late. I was afraid we would be just in time to help you load up in the morning. But we did a little better than that.

I am grateful for you wonderful girls. I am grateful for the leaders that have brought you here. I am grateful for the devotion and the time and the planning that they have done in making this camp possible. And I pray God to bless you all.

I would like to talk to you just one moment upon something that I hope you will remember to treasure as long as you live. And that is this: There is an old statement that says, "Honesty is the best policy." But honesty is more than the best policy. Honesty is a way of life that makes one great. It is the difference among individuals between greatness and mediocrity. Honesty is more than that. Honesty is greatness itself. Honesty enables us to tell a story as it is, and learn not to exaggerate, which proves I'm not honest! But I'm going to be just as hard on myself as I am on anybody else in talking upon this subject.

We should learn to tell things as they are. That's one of the attributes of honesty. We should ' represent ourselves as we are. That is one of the things that is necessary if we are going to be appreciated and loved. We should learn to be honest to the extent that our word is better than our bond. If there is somebody to whom we owe a debt who has no security, he has no written evidence that such a debt was owed, and we owe that person a debt, that is the debt and the obligation that should be paid first. It is secured by our honesty, it is secured by our word. And that is all that it needs if we are honest.

If we are not honest when we are young people and we learn to evade our responsibilities and to present ourselves as having done something we did not do, or we promised to do something that we did not do, or we make a purchase and do not pay, or we steal and do not give back, or if we take that which is not our own and keep it, these are part of the structure of dishonesty. If they are part of our lives, they will grow in our adult life. And when we get older, we will find that we can misrepresent ourselves and say, "I would like you to bring out something and let me use it. If I like it I'll buy it, and if I don't like it I'll return it to you." Then we will keep it as long as we can and wear it out and not return it. Or we'll say, "I will buy something and I will pay for it, and here is my down-payment." Then we don't make the other payments, and we keep it and we keep it and we keep it, and we find that the owner is in desperate need of the money we promised him for whatever it was we bought from him. We finally find that he is coming for it, so we hide it out so he can't get it.

We make promises that we do not keep. I want you girls to remember that honesty is not only the best policy, but that honesty is a sign of greatness. It is said that the man who is honest is the greatest of all men. Even back in old Greek philosophy, we had one of the great philosophers represented as going out with a lantern in the daylight, hunting for an honest man, which he could not find. Honesty is as much an integral part of a sterling character as is virtue an integral part of any man's character who wants to be a good husband, or any

woman's character who wants to enter into family life and mother children that will be raised up to God if she is virtuous.

Honesty is something I want you young girls to treasure and to learn to use, to learn to represent yourselves honestly and to learn to keep your promises. If you will do this, I promise you that you will be numbered among God's children.

I will tell you one thing more. That man or that woman who is not honest with himself or herself or his brothers and sisters, with his father and mother, with his associates, with his business associates and everybody else, will never get into the fulness of God's glory. Because honesty is one of the attributes of God, and we as God's children are trying to get all of His attributes so we will be like Him. For we are told that when He comes in His glory, the Saints who survive the destruction of the wicked will be like Him.

Therefore, let us be honest, let us be virtuous, let us remember the 13th Article of Faith, "We believe in being honest," that's the first thing that is mentioned, "truthful, virtuous. Indeed we may follow the admonition of Paul, we believe all things, we hope all things, we endure all things, we hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, we seek after these things." I want you girls to seek after these things and let your light shine to the glory of God. If you will do that, you will be honest and truthful and chaste and virtuous. These are attributes of God, they are attributes of sisterhood, attributes of motherhood. They are the attributes of Eve and Sarah and of Mary, the mother of Jesus. They are attributes that you can have, but you have got to develop them. There is no time like the present to do that. I love you, I pray God to bless you, I am grateful to be here. Thank you for this time.

*3 August 1975. Sacrament meeting. Salt Lake City, Utah. FULNESS OF GOSPEL RESTORED. ORDINANCES CANNOT BE CHANGED.*

It is warm, and I presume you are tired. There is a message that needs to be delivered and to be felt in our lives as constantly as possible. What a glorious thing it is to know that my Redeemer lives, to know that God so loved the world that He gave His Only Begotten Son to redeem you and me, to know that the principles and ordinances that have been revealed since the beginning of time, and the Priesthood which was given to Adam in the beginning of time, have always been upon the earth for us to receive as God's children, if we would but seek after them.

In Adam's time, was the shedding of blood in the likeness of the atonement of Christ in the offering of the firstborn of their flock, that they might look forward to the coming of Christ, which they did look forward to with unquenchable faith down through the ages until He came in the meridian of time. Those who were identified as the children of God had faith in that coming atonement. They looked forward to it. It was their dream, it was their



hope, it was their assurance that when they died they would not lie in the grave forever, because Christ would come and redeem them.

Christ came in the meridian of time. The mission He filled was known by but few. His ministry was for but three short years. The areas which He traversed were so minimal that it would hardly seem possible that One so great could live so short a time and accomplish so great a task and do so much for a people that hardly knew Him, for a world that since the beginning of time had not sought after Him, for a people who laughed at the thought that such a Redeemer would come. His own people who had been looking for Him, who had been taught about Him, who by obedience to ordinances were called the children of God, to whom He came, did not recognize Him. They scorned Him. They denounced Him as an imposter, as a traitor to the government, as a betrayer of their religion, as an institutor of ordinances that were not known nor acceptable to His people. They who should have known of His coming, who should have adored Him, who should have bowed at His feet with tearful worship, were the ones who betrayed Him, sat in judgment upon Him, crowned Him with thorns, beat Him with 40 stripes, and hung Him upon the cross.

The prophets in this time looked forward to that coming and predicted that there would be a few among the children of God who would shed a tear for Him. We take of the sacrament that we might remember His sacrifice. But few of us are deeply enough touched to shed a tear for Him. He lived, He gave His life, He ascended back into the presence of His Father and rose in glory in the eternal world. He is our Lord, our God, our Prophet, our Seer, our Revelator, our Instructor. His holy Spirit emanates through the world to give it light and knowledge and intelligence. When it is not there, the world is in darkness. When the Spirit of God was withdrawn from the earth with the cessation of the Priesthood among His disciples, the Dark Ages was ushered in, known by men, declared by historians as the Dark Ages.

Why were they dark? Historians tell us they were dark because there were no longer teachers who taught people to read and to write and to think. There were no longer inventors who taught people to improvise and to improve their situation. There were no longer preachers who preached the gospel. There were no longer vehicles by which we may travel to and fro. They became stagnant. The real truth which historians miss and which few realize was that gross darkness covered the earth because the ordinances of God were no longer administered among the children of men, because the Spirit of God no longer emanated to the hearts of men, because the love of God was forgotten, because the Priesthood of God was taken from the earth.

After long ages had passed, the time again came in fulfillment of many prophecies, that an angel of God flew through the heavens and restored the everlasting gospel. That was through the Prophet Joseph Smith. What a wonderful thing it is to know by the Holy Ghost that he is a prophet of God, that he restored the gospel that had been known since the day of Adam, in all its fulness, with all its faith, with all its hope, with all its ordinances, with all its gifts of the Holy Spirit, that so long had left the earth in darkness. What a

glorious privilege it is, my brothers and sisters, to live in that day when the fulness of the gospel has been restored to- the earth, to partake of its blessings, to rear up children in the light of the gospel, to teach them the gospel and to bring them up in light and truth. And that is our responsibility and our glorious privilege.

Brothers and sisters, it is a wonderful thing to know as we proceed in our tasks from childhood to old age and to death that Jesus did live. We look back on that time now. We have the wise of the world deny it. But we fortunately have historians like Josephus and others who lived near His time, who recorded Him, who, though they were not converted by Him and accepted the gospel during their time, bore witness that He walked the earth, that He was Christ the Son of God. We have people who wrote the gospels, who told us of His life, who wrote them individually, whose variations in the retelling of their story, proved that here was no collusion, that there was no perpetrating of fraud, that Christ truly lived. The external evidences of His existence if but sought after are irrefutable. But the internal evidences of His existence by the gift of the Holy Ghost, to know that He lived, that He died for us, is something that words cannot express. It is something that cannot be denied. It is something that every one of us ought to have and be able to bear witness to, that I know that my Redeemer lives.

The Prophet Joseph Smith sealed his testimony of the restoration of the fulness of the gospel and all its holy ordinances upon us in this day and time. The Lord said that this nation would be judged by the truths that he revealed and be blessed or condemned by the manner in which they listened to and applied these principles in their lives.

It is also our privilege like the Savior to live in a time of great contradictions where there are two sides to the question, where seemingly there is more evidence against us than for us, where the gospel was restored by an unchangeable God with its unchangeable ordinances, where the leaders of the Church of God say, "It is not so!" Each new president can change the ordinances and the manner of administration of them and the manner of the Priesthood and how it functions, as they see fit. They are the servants of God, they determine what is right and what is wrong, and you will be damned if you don't make the changes with them, if you don't go along with the changes. They tell us that each new president in this dispensation is wiser than those who preceded him, and therefore the present president is far wiser and more intelligent than Joseph the Prophet and knows more than he did.

I want to offer at this moment my solemn protest against the idea that those of us who are pupils of the man who holds the keys of the dispensation of time, whether we be presidents or rulers or magistrates or the humblest serf, cannot know more than he who teaches us, cannot have more power and Priesthood and authority than he who gave it to us, cannot be closer to Almighty God than he who talked with God. He is the fountain of the stream of life and light and purity of the restored gospel from which we drink. That fountain is certainly more pure at its source than it is in its muddy depths when

it gets down into our day and age when corruption covers the earth and gross darkness the minds of the people.

I want to bear you my solemn testimony, brothers and sisters, that the gospel in its fulness has been restored. At least that fulness of the gospel has been restored which God considered us capable of receiving. I would like to call your attention to the fact that the Prophet Joseph Smith declared that one-half of that gospel revealed to him was not restored to us because we were not able to receive it. But he knew it, he had it in his grasp, he did reveal all those things which he thought we could receive and which God commanded him he must bestow upon us. And for us to take the position now that we know more than he did, that we can change those laws and ordinances according to our will, is foolishness in the extreme, to me. I know that God laughs at such folly.

I want to bear you my testimony that God does live, that Jesus is the Christ, that Joseph Smith was a prophet of God, that there are none of the ordinances of the gospel that we can dispense with without forfeiting the blessings upon which they were predicated, and that God in His unchangeable ways will hold us accountable for the manner in which we receive or reject the message and the ministry and the Priesthood and the doctrines restored by the Prophet Joseph Smith. I know he is God's prophet, and I know this because God has told me so, and I bear that testimony in the name of Jesus Christ, Amen.

*7 September 1975. Sacrament meeting. Salt Lake City, Utah. DEFEND THE CONSTITUTION GIVEN TO US BY GOD.*

Brother - said I was going to be sorry if I called on him to conduct, and I think he's putting over his point.

Brothers and sisters, I'm very glad to be with you today. I am thankful to God for the blessings that we enjoy, and I wonder if we appreciate them enough. In fact, I doubt very much that we know how to appreciate them as we should. The fact that in this day and age we have a right to believe as we see fit, to obey the commandments of God with little intervention, we express our opinions on religion and politics as we do, is a rather marvelous thing. In past ages people were limited more than we are as it applied to the world. In all countries of the world except our own, all other people are limited extensively in these rights and privileges.

The government of the U.S. and the Constitution of the U.S. were founded in the fulfillment of prophecy according to the will of God that we might have the gospel of Jesus Christ restored in its fulness in this day and age and have an opportunity to live it. But notwithstanding the rights that are guaranteed to us in the Constitution, which were spelled out by the founding fathers, officers

of the government, the judicial judges, judges of the courts and the members of the congress took it upon themselves to interpret the meaning of the Constitution. Our Constitution was founded by inspired men to express the will of God as to what inalienable rights and privileges are. It was God's intent that we should be upheld and sustained by that Constitution in believing in God and in worshipping Him as we saw fit. One of the Articles of Faith tells us that, "We believe in worshipping God according to the dictates of our own conscience, and we allow all men the same privilege, let them worship how, where or what they may."

The Constitution guarantees us the right to commune with the Father and the Son and have the ministering of angels and the gift of the Holy Ghost, and raise our children up in righteousness if we see fit to do so, if we so desire. The Constitution guarantees the right to an atheist to believe in no God at all, if he sees fit. The Constitution guarantees to us these rights. But the courts have determined what was meant by the will of God expressed by the founding fathers in the Constitution. The legislature of the U.S. determined that the Constitution doesn't say what it means, but it means what they say. The courts decided that unconstitutional laws were constitutional. But it doesn't alter facts.

Notwithstanding these things, we have through the grace of God, the intervention of our Heavenly Father, been permitted to live the gospel as we saw fit without the strict restrictions placed upon our lives that would be placed upon our lives in communist countries. Communist countries are gaining ground constantly as our morals are destroyed, and our virtue is taken from us and our ability to think and our lethargy increases, until communistic dogmas and rules are much in force in the United States. Notwithstanding all this, we are still allowed our rights and our liberties in great measure. But if this situation continues, it won't be long until we will not have these rights.

If the forces that are now at work, sponsored by the devil himself and his diabolical angels in the flesh and in the spirit world continue to gain headway as they are doing and at the rate that they are gaining headway today, it will be only a matter of a few months or years at the most until we can be sent off to Alaska, the Siberia of America, and held in prison camps for believing in God or resisting unconstitutional orders or possessing too much land or drinking too much water or breathing too much air.

Now, this sounds a little ridiculous, but laws are in force and laws are being enacted without the vote of the people, without the legislatures' approval, without judicial consideration but by executive order, that are gradually taking from us our rights. The reason they are is that as a people in America we have grown soft, we have lost the spirit to fight back. We don't believe what we hear when we are told that these things are taking place. And we are still saying, "It can't happen here." It has happened in one country after another over the face of the earth, and if you and I do not wake up, it will happen here.

Another Constitution has been drafted, which includes all of the atheistic, unrepblican, unconstitutional provisions that are being enforced in Russia. Special committees have been called and special conventions held, sponsored by the wealthy devils of this land and of the world that have at least gotten local conventional approval of this new Constitution, which absolutely outlaws our present Constitution, in 34 states of the Union. Inroads are being made upon our rights and our liberties and our self-agency and upon our constitutional government so rapidly that we cannot be aware of it unless we open our eyes and open our hearts and become aware of the fact that we cannot just sit by believing that it cannot come here, that it will not come here and that we don't have to worry about it. It is time to learn that it can come, that we do have to worry about it, and if we don't do something about it individually and collectively very soon, it will be too late.

Communist Russia has set the date for July, I believe it is the 4th, of 1976, for the complete take over, without the firing of a gun, of the United States of America. And if they do take over as they claim they will, we won't have to worry about our lives being taken fighting for our constitutional rights and our liberties and our freedom and our religion, our wives and our children, because one of the provisions of the Constitution is that you cannot own or use or possess any firearms or lethal weapons or anything that could be used as a defense against the government. That is considered a lethal weapon in the new Constitution.

These things sound a little strange. I don't know how many of you saw the telecast by Betty Bates at 1:30 yesterday afternoon. In that program we were warned that they are taking over our children, that they are teaching our children so that they will be sure that they have lost their moral fibre and that they have been deprived of their virtue, that they will be stoolpigeons against their parents, that they will be puppets of the state. These provisions are being enacted and are trying to be enforced through our federal and state legislatures at the present time. New enactments are now in force where the statement is made that no longer can parents be considered as capable of rearing their children as they ought to be reared, that the federal government is the only agency that knows how children should be reared and that they should take complete control of our children at the age of two or three. Textbooks are being written and distributed over the face of this land that are as obscene as any pornographic magazine you ever read. They actually show pictures of sexual relationships not just between human beings, but between animals and human beings. And they explain the nature of these things.

In the southern states where they have suffered unlawful enforcement of unlawful laws, and who know what it means to be deprived of their liberties, there are women and men, principally the women, who have said, "We will not permit our children to go to school and read such books. We will resist it." There were a few women who had the stamina and the bravery to oppose the order of the court that the books were all right and that the parents must let their children go to school, and that they would not remove the texts from the

school. These women stood up against it, and they said, "We will not let our children go." Well, this good old government of U.S.A., in order to force constitutional rights upon the people, took the buses and put police in them and forcibly took the children to school.

Now, this is what is happening, and it is going to continue to happen unless we wake up. The Priesthood is inaugurating a program where we will expect every Priesthood holder to back us as a unit in fighting these things, a platform that will enable us to show strength. We will have the help of conservatives and those who love the Constitution as it was written and who are opposed to private interpretation of the Constitution and what it means by the executive officers of the federal government or by the legislature or by the courts. When God says something through His inspired men, whether they be prophets or the leaders of this nation, raised up to establish such documents as our Constitution, God means what He says. We have a right to interpret the Constitution to mean what it says and not what some devils in human flesh interpret it to mean.

We are going to have to take a stand in these matters, brothers and sisters. I would far rather have my life taken in defense of my Constitution and my country and my freedoms and my religion and my wives and my children, than to be led off and shot down in cold blood like 14 million Russians were at one time within a period of less than a year. We have Russian patriots who have escaped from Russia in recent years, who testify and say, "Wake up, America! Don't let this happen to you! Why did we let it happen? We could have resisted it, we could have overcome it. But now it is too late. We have seen millions of our people sent to Siberia and work out their lives until they died of sickness or were frozen to death or until they were shot because they could no longer work. We have seen millions of them lined up and buried in mass graves. We have seen ourselves spied upon by our children and our nearest neighbors on every hand. We have seen ourselves robbed of the right to even believe in God, and we dare not say that we believe in God, because to do so is a threat to your life!"

Now, brothers and sisters, I think we have a congregation of people here who will wake up to the rallying call as prophesied by the Prophet Joseph Smith and come to the rescue of our Constitution. I want you to know that the Constitution of the United States has embodied in it many of the most notable and necessary rules for the exercise of free agency that are found in the Constitution of the Kingdom of God, which will be established and which will rule the earth in the near future.

You and I may not be able to save the Constitution, but we can lay the groundwork for the establishment of the Kingdom of God. And that is at hand. And, brothers and sisters, I say, wake up! Your rights, your freedom, your liberties, your ability to speak your mind on religion and politics is slowly, inexorably, certainly being taken from you. If we don't wake up soon, it will be too late. It is a marvelous thing to have the gospel of Jesus Christ restored to us in this day and age of the world. It is a marvelous thing to have at our fingertips the Bible, the Book of Mormon, the Doctrine and Covenants, the

Pearl of Great Price, and all the other wonderful literature that help us to understand the purposes of God. It's a marvelous thing to be able to kneel down and face the temple and pray to Almighty God without fear of being thrown into the lion's den or into the fiery furnace or shot. It's a marvelous thing to know by the gift of the Holy Ghost that Jesus is the Christ, the Son of the Living God, and that any man who wants eternal liberty from death or liberty in life is going to have to give all he's got to keep it, to earn it and to enjoy it with his family in time and eternity. It was to this end that you and I were born, that we might establish the free agency of man and the right to serve God according to the dictates of our own conscience. You and I were reserved to come in this day and age of the world. The patriots who established our Constitution suffered more degradation and torment than you and I have taken the trouble to find out about. But it is written that everyone of those noble men who signed that Constitution, and their families, suffered. Some suffered with the loss of their lives, some with imprisonment, all of them with the hatred and a malice that cannot be described. All of this to give to us our Constitution. Now it is our turn to do a little something about it as we enjoy its privileges. Wake up, brothers and sisters. Live your religion. Keep the commandments of God. Sanctify your lives. Let your minds and your bodies be clean and pure. And if you are living the fulness of the law of celestial marriage, remember it was not given to you to justify nor to gratify your own vain ambitions. It was given to you that you might raise up and teach a royal seed that would serve God and keep His commandments. That is its purpose. Let's remember it and serve the Lord and keep His commandments, I pray in Jesus' name, Amen.

*14 September 1975. Sacrament meeting. Salt Lake City, Utah. PLURAL MARRIAGE RESTORED UNTIL CHRIST COMES.*

If you were as old as I am, you would know what it means to be tired! Well, you have one advantage to my talking to you today. And that is, if you are tired, I understand.

When I was a young man I had to a great extent a photographic mind, and I could remember the page of nearly every scripture. If I couldn't remember it, I could quote it from memory anyway. So it didn't make an awful lot of difference. But I'm so old now that I can't even remember the page, let alone the scripture. But there are a few things that I do remember, and in order to save time I am not going to take the prerogative of reading from the scriptures. But I will promise you that what I tell you will be true.

In Third Nephi, when the record of Christ's ministry upon the earth was being recorded, the recorder tells us that he was prompted to write all of the things that Jesus taught the people when He was among the Nephites after His

resurrection and appearance to them. But the Spirit of the Lord came to him and told him not to write them all, because He would first try the faith of His children and see if they would keep the lesser part of the law which was revealed to them. If they would do this, then the greater part would be made known to them. "Wherefore, this scripture shall come forth in the last days to your brethren, through the gentiles. And these smaller or lesser things shall be given unto the gentiles, and they shall be tried thereby to see whether or not they will keep these things. And if they will, then the greater things which are recorded will be made known unto them."

It is upon this subject that I want to speak a little bit and appeal to your reason, if possible, that we might know where we stand as the children of the Lord. We are told that the Prophet Joseph Smith translated two parts of three parts of the Book of Mormon. The third part is the records which reveal the doings of God to the children of men and the commandments of God and the ordinances of the gospel unto the children of men since the beginning of time until the ends of the earth. This third part the Lord promised us as God's children 135 or 140 years ago, that we should have when we prove faithful to the smaller part which was given to us.

We are told in the Doctrine and Covenants that John made record of all the things that will transpire from the beginning of the earth to the end thereof, and that the record of John would be made known to the Saints when they in that day receive the commandments of God then revealed to them and were faithful enough to abide the laws that they had, then the greater portion would be made known to them.

We are told by the Prophet Joseph Smith in the History of the Church and by a number of his successors, that less than one-half of the revelations which he received for the exaltation of man in this dispensation of the fulness of times was given to the Saints because of the hardness of their hearts and the blindness of their minds. And on numerous occasions when he spoke to the people, the Prophet Joseph Smith said, "If I were to reveal to you the things that God has revealed to me, there are those on this stand behind me who would seek to take my life."

When certain principles of the gospel were revealed to the Prophet, it was with great reluctance that he revealed them unto the children of men. The knowledge that celestial plural marriage was a correct principle was made known to him in the year 1829. It was first understood by his associate, Oliver Cowdery, not later than 1831. In the year 1835 an angel of the Lord came to the Prophet Joseph Smith and told him if he did not reveal this principle and practice it and establish it among his people, among this people, the Latter-day Saints, that he, the angel who stood with a drawn sword, would take his life and raise up another who would do this. The Prophet, who had offered his life on many occasions, proved his valiancy on every occasion possible, but who had still made some mistakes and had been rebuked of God, with fear and trembling endeavored to introduce this law to the Latter-day Saints.

His wife Emma opposed him bitterly. He spoke on one occasion in an indirect manner that when people who believed in the plural marriage system



should receive the gospel in foreign countries and they would come to this country, they would be allowed to have the privilege of having their wives and children and that they could accept the gospel and would not be rejected. When he taught that in an address in a congregation of the Saints, there was such an uproar over it that he got up in the afternoon and apologized to the Saints and said perhaps this time was closer than he had anticipated.

Subsequent to that time he began to introduce that principle secretly and quietly among his associates whom he could trust and in whose hands he placed his life. And we know that there are conflicting statements, some construed to mean that he didn't practice it, and some making it very definite that he did practice it. But the doctrinal History of the Church brings out the dates and men who performed the ceremonies and the ordinances and positively proves that the Prophet Joseph had at least 33 living wives at the time of his martyrdom.

I have known missionaries who go out into the missionfield, and I have labored with them, who have denied that the Prophet Joseph Smith ever practiced plural marriage or introduced it. Today the Church of Jesus Christ of Latter-day Saints as a body is so ashamed of that principle and it is so abhorrent to many of us, that we erase from our genealogical records the names of the plural wives. We don't want anyone to know that we were in any way involved with such an abominable practice.

I want to take just a few minutes to add to what has been said about the living prophets, or the ones that we must follow. If they don't correspond with or uphold the words of the dead prophets, there is only one rule that we can be safe in, and that is "follow the living prophets." I want to tell you, and the Lord's Spirit will testify to it, that is a lie. That is the lie that Lucifer has taught that has overthrown the Church and the Kingdom of God in every generation when it was taken from the earth. It is a lie that will take it from the earth in this dispensation, or would take it from the earth in this dispensation, if it were not for the fact that God has promised that it has been restored for the last time and shall never again be taken from the earth.

I have talked to men and women in high places in the Church who have said that God didn't promise that the fulness of the gospel wouldn't be taken from the earth. He promised that the Church wouldn't be taken from the earth. And He promised that the Aaronic Priesthood wouldn't be taken from the earth, but He didn't promise that the fulness of the gospel wouldn't be taken from the earth. And I'll go along with that for a few moments just for the sake of argument, to discuss this a little bit.

A General Authority in an address before 10,000 people in a fireside at B.Y.U., said, "We believe in modern revelation. If you read things that occurred in the days of the Prophet Joseph Smith that do not conform with the teachings of the prophets in our day, do not let them bother you, because we are not going to be judged by what they taught or by what they did, but what our modern prophet, Spencer W. Kimball, teaches us. If there were things in Brigham Young's day that were taught and do not conform to our present belief and that you cannot understand, do not let this trouble you. You are led

by modern living prophets, and if you will follow their teachings you will not be led astray. And this is true, in John Taylor's day and Lorenzo Snow's day and Joseph F. Smith's day. If our present leaders teach us things that do not conform with the former teachings, there is one whom you may follow with certainty and not be deceived. Follow your present leaders."

Now, if that isn't Catholicism, I never heard it! John Huss, one hundred years before the days of Martin Luther, presented before the Catholic Church a hundred or more areas in which the Catholics had departed from the written scriptures and the former teachings of the prophets. And because he would not recant his opinion that the church had apostatized and take the position that he was wrong to oppose the living prophets, he was burned at the stake. As he burned he praised God that He had given him the courage to support and sustain the written word of God, that God had said, "I am the Lord thy God, I change not and my word changeth not, neither doth it vary in the least degree." So he burned at the stake and died.

Martin Luther, a hundred years later placed 95 theses on the chapel door at Wittenburg and said, "Come and debate with me. I will show to you that at least in these 95 instances the church has departed from the original teachings of Jesus Christ. He is our file leader and our prophet and our God, and if we don't follow what He taught us, we are wrong." Martin Luther would certainly have been burned at the stake if he had not had powerful allies. There are areas where we have as a Church departed very, very far in another 95 instances from the original teachings of the Church in relation to doctrine and organization, etc. We are taught that celestial marriage is marriage performed in the temples of God and that plurality of wives is not and never was an essential. The Prophet Joseph Smith said, "They accuse me of being a false prophet. But I have received no dark revelations from God. This revelation which I received on celestial and plural marriage I received from God and was commanded to live it and establish it among this people, and was told if I did not, I should be damned, together with my people. It is given by way of commandment and not by way of instruction."

If the present leaders of the Church in regard to this principle alone are right, then Joseph Smith the Prophet was wrong. They both may be wrong, but they both cannot be right.

Heber C. Kimball in the Journals of Discourses tells us, "Let the First Presidency of this Church and the Quorum of Twelve Apostles and all the authorities unite and say with one voice that they will oppose the doctrine of plurality of wives, the whole of them will be damned." Now, it is taught today that if we do believe in this doctrine and do teach it and practice it, we will be damned. Both of us can't be right. Both of us may be wrong. But we both can't be right. And if the leaders of the Church today are not opposing the practice of this doctrine, I don't know what opposition is. This is true in many areas. I could take the books and show you at least 95 areas in which we have departed from the original organizational and doctrinal principles.

God is not going to take His Church from the earth. The Church of Jesus Christ of Latter-day Saints is God's Church, and we are all full of weaknesses and imperfections. Neither I nor you nor any man is in position to sit in judgment upon those who preside over us in the Church. But you and I at least have the right and the responsibility of knowing by the Spirit of God that the course we are pursuing is acceptable in His sight, and that we will receive blessings predicated upon divine law for the commandments that we keep. We cannot receive blessings for the commandments we do not keep and will not keep and have not obeyed.

My message to you today is that when John Taylor in the year 1886, on the night of September 26th, received a revelation from Almighty God in which it was stated, "I have not revoked this law, nor will I, for it is everlasting," that revelation was from God and the mouth of God. That revelation has been found in the Archives by President Anthony W. Ivins, and he acknowledged to me personally that it was in President Taylor's handwriting and was a revelation from God, but was not binding upon the Church because it was not revealed to them. And that is true. But if you can't keep the commandments, you can't obtain the blessings. And if you don't know the law, you won't be condemned by the law. But neither will you obtain the blessing. That's just simple logic.

God has not taken the gospel from the earth. He has not taken any part of the gospel from the earth. Since the beginning of the organization of the Church He has tried to establish all of His holy principles in the minds of this people. He taught to them the law of consecration and the united order. He tried to establish it among them, that they might become His people. But they could not live it. They were driven from city to city and place to place. When they got out here in the Rocky Mountains after having been driven here by the nation, this nation, President Brigham Young rebuked them for their willful disobedience to the commandments of God and said, "We are going to have a reformation. I will be rebaptized, promising God to keep all His commandments. And I will ask my counselors to follow my example. Then the Quorum of 12, and then we will go to the president of stakes and bishops of wards and to every man, woman and child who wants to serve God and keep His commandments. They will follow this order." This was done in the Church. It was after this time that the principle of celestial plural marriage was again revealed to the people, and they were commanded to live it and keep it. The promise was made at that time in the conference in which it was given that this principle "will never again be taken from the earth." Wilford Woodruff in the Manti Temple also reiterated that promise. "This principle will never again be taken from the earth and will be here until Christ shall come."

Now we are told that it isn't here, that we can't live it. Wilford Woodruff, Brigham Young and Joseph Smith must be wrong, if our present leaders are right. The decision is yours, brothers and sisters. The gospel is here before us.

You and I have nothing to boast about. There is enough wickedness among us to make God cringe at our evil thoughts and deeds at times. We have need to set our lives in order, in order that all the gifts of the Holy Ghost may be ours, that its healing, that its justice and judgment, that its mercy, that its speaking in tongues and interpretation of tongues, and all of those gifts which should be made known and exercised in abundance among Latter-day Saints, will be ours. And if they are not ours it is because we are not worthy of them. A prophet of God stated that, and I state that now again. Let us live so that we are the children of God, and let us prove it because we walk in the ways of the Lord.

*18 September 1975. Relief Society. Pinesdale, Montana. TIME IS SHORT. FIGHT FOR FREEDOMS. AN UNWORTHY PEOPLE. SUPPORTHUS-BANDS.*

..I've only been on the ranch for an hour and a half about, or two hours now about. And I have run into more troubles than you can shake a stick at. But the thing that impresses itself on me most tonight, is my unworthiness and our unworthiness, the wonderful opportunity which God has given us, and the manner in which we are playing the game. Like the baseball fielder, we are waiting for that long-hoped opportunity to play a perfect game, to catch the ball when it comes our way, and we muff it. Many of us, including myself, are muffing our opportunities.

Our time is so terribly short that if we don't reach the time soon when we become Saints of God, we're going to find that we've reached it too late. We may be numbered among those who rest in our graves for a thousand years, during the millennium, when Christ is here. Being so close to the millennium, I think that would be one of the most dreadful things that could ever happen to an individual or to a people. All of the prophecies point to the fact that the coming of the Lord is at our very doors. One of the greatest prophecies foretelling the coming of the Lord as an absolutely certain sign of His coming, manifested in the eyes of every living soul upon the face of the earth, has already been fulfilled. And that is the restoration of the Jews to the promised land, and that God would fight their battles. God has been fighting their battles against Egypt, the Palestinians, Lebanon, the great Arab complex of nations. A little community of two million people defeated in battle a hundred times their number. And God, too, fought their battles. This has already taken place. The judgments of God to be poured out upon the nations are coming so fast, our morals are being destroyed so rapidly, our schools are degenerating into places for the teaching of corruption. Universally we have the wasting of our government resources through corrupt officials and presidents and governors,

and it is taking place so intensely and so in accordance with scripture, just as the communists said it would take place.

The people of the United States are placidly, ignorantly, with an attitude of absolutely being asleep, letting these things take place.

I was reading in the Readers' Digest, and I listened to a discourse by a diplomat who had come from Russia, where he had lived all his life. He was not only a diplomat but a writer, a gifted man in many fields. The Russian government had appointed spies on everybody wherever they went, and only when they had no counts against them could they get out of Russia. He had to be a hypocrite and pretend what he was not to even get out of the confines of Russia. The situation got so bad that he knew that his wife and children would be sent to Siberia if he didn't get out of Russia, because he could stand it no longer. Finally, by concocting a wild story that put him in a position where he could sit as a watchful seeing-eye dog on those that were over him, he was allowed to go out of the country in order to spy on somebody else. He went to England and stayed there, and he published his story. He said there was one thing that rested upon his mind continually that he heard repeated again and again among the intellectual people, the whites, in Russia, "Why didn't we do something about stopping this terrible thing before it got out of hand?"

He said, "And yet I can tell you how it happened and what part America played in it, the terrible things that are brought upon you, the slavery that defies description, the suffering that takes men and women out and shoots them down in cold blood if they dare to offer resistance. It's far better to offer resistance and die fighting for right than it is to passively submit to such things. And when I tell you people about this you just say it couldn't happen to us." He said, "Wake up, it can happen to you, it is happening to you, and you will be in that position if you don't wake up." Sisters, you and I can wake up now. We can watch what is taking place. We can be valiant in fighting for the right and letting our voices be heard, in being in this community and trying to live united order in a manner pleasing to the Lord, then we are doing this very effectively. We are saving our children who are in our schools from the terribly debasing sex and sensual training that is starting out all over the U.S. and will be in effect from the third grade up this coming year.

But God is going to expect more than that of you and me in the future. He is going to expect that we will join with conservative groups everywhere in the U.S., and fight with our voice and our letters and our meetings against what is taking place. If we don't do it, I can only estimate-I would say that within a year if we haven't done it, it's going to be forever too late.

The Priesthood is trying to effect a program that will start this movement and get it into active performance as rapidly as possible. We will need the help of the sisters. But the greatest help that any of us can offer to God and this work is to set our own lives in order. We must assume our own personal responsibilities of building up the Kingdom of God, of setting our families in order, husbands walking in a godlike manner before their wives and their children, and wives sustaining and blessing and helping their husbands, and raising their children up to walk in the ways of the Lord. Unfortunately, our

greatest liability and weakness in bringing our children up in righteousness is their seeing that we do not live up to the standards that we teach. If a husband teaches his wives honesty and obedience and he himself is neither honest nor virtuous nor obedient to those who preside over him, the example that he is before his wives can be disastrous. If a wife teaches these virtues to her children and she herself is neither honest, virtuous nor obedient, the effect that she has upon her children is something that no words will ever correct. Example is by far the greatest teacher.

Sisters, I came to you to talk to you tonight on this subject. cannot impress upon you enough the fact that the time is so short that only the mercy of God can save us from being enveloped in the allcomprehensive plan of the devil himself to take away every agency that God has given to us that is inalienable and guaranteed to us in the Constitution of the U.S., and make us in every way slaves. The time is so short that only God's intervention can save us. But we must give Him a little cooperation. We must worship Him, we must resist evil, we must fight against these things personally wherever we can. If we don't, today or tomorrow or next month or next year, we are going to find the mark of the beast on our foreheads and on our hand, our children in schools where they are taught to be evil, and our labors lost. When we are in this situation, we will have ripened for the destruction of God and will be numbered among those who must be destroyed. For only a people who have given their lives to God, who have kept His commandments, who have lived His celestial laws, who have resisted evil even unto death, can start the nucleus of the millennial reign which is to come in the near future. Only those who are living celestial laws will be caught up to meet Christ at His coming from off the face of the earth, with those who are caught up from their graves, and rejoice with Him, while the brightness of His coming with those glorious beings who are with Him, will destroy the wicked who remain upon the earth. Only the righteous will be able to endure that day.

It is my intention, it is the intention of the brethren of the Council, it is God's desire that we raise up a people through our efforts, as weak as we are. I want to say that my opening remarks are not personal in nature, I am not picking on any individual. I am talking exclusively of principle. I have gone over a list that has been made by the people up here, in Cedar City, in St. George and elsewhere, and I am going to tell you in all honesty that I am appalled at the manner in which from top to bottom we can justify ourselves in not keeping the commandments of God. And as long as that situation remains, we will not please our Father in heaven, we will not accomplish His designs in us, and the spirit of contention will increase among us, and we will be broken asunder and not be gathered together. For where God's people are and where His law is, there Christ will come. The work of God is to gather the righteous from the ends of the earth into a place where they can be taught to walk in the ways of the Lord. We are gathered together here, and we are here to be taught in the ways of the Lord. As a body of people, speaking of the Latter-day Saints, in a comprehensive manner, to include all of us, we have fallen so far short for so long a time that it is a cause of tears and remorse to good men and

to our Heavenly Father to live upon this earth and to be given so many opportunities and so much truth and the benefits of all past ages and a pre-existent election and right to come at this time, that a people so blessed could be so poorly. God said we would do poorly, but God continually holds out His hands to us and begs us, pleads with us to do better.

My dear sisters, help your men, for they are weak. Help your men. There is great virtue in what you can do to help them be the men of God they ought to be. Live up to your responsibilities with them. Do not continually tear them down, but pray for them and encourage them and strengthen them. Many of them are doing to the utmost of their ability. I will admit that as men of the Priesthood we are weak, we are poor vessels in the hands of God, we are unworthy of the opportunity and the calling that we have. But wherein we fall short, God ordained that this one holy principle of celestial plural marriage would give us talents enough in our faithful wives to enable us to more fittingly and properly live up to our responsibilities. That is the reason the Prophet Joseph Smith said if a man has several wives sustaining him he has no excuse to fall. He not only has his talents, but he has all the virtue' and talents and the prayers that they add to him, and they are one with him.

Let's give our husbands our talents. Let's conduct ourselves so that our children can walk in our ways and bless us because our deeds were good, our teachings were correct, our example was perfect. I know that sounds like a rather hard task, but it's a much easier task than to be unworthy. The fruits of it are happiness and eternal lives in the world to come.

I'm reminded of the old saying, "I have taught the principle of how to get rich and have traveled all over the U.S. I've had people in my classes who say it's too hard to learn how to get rich and be successful." He said, "There's one answer to that. It's far worse to remain poor and unsuccessful." Just think that over a little bit. Our boys and girls say, "Daddy and Mommy, it's too hard to be good all the time." and we say to our Heavenly Father, "It's too hard to be as good as You want me to be." But it's a thousand times easier to be good and be happy, than to be bad and reap the consequences. It is an eternal principle that as we sow, so shall we reap. We cannot deceive ourselves if our deeds are evil. We know we are falling, short. One thing is certain, we cannot deceive our Heavenly Father. We may deceive our brothers and our sisters and our associates, but that will not make us better if we hide our weaknesses and our imperfections and refuse to acknowledge them.

Let us learn to turn the light to truth upon ourselves, sanctify our thoughts and our actions, stand in the office and calling God has given us, and become His chosen people. There is no greater opportunity, no greater blessing that God could offer to anybody. The woman is the glory of the man. He holds the holy Priesthood. He is the power by which she and her seed may be saved for time and eternity. The woman is his glory. Without her he cannot have endless lives, he cannot have a kingdom, he can never be perfect. Your position is as fully exalted as any man's position who ever walked the earth. Moreover, the Lord has pronounced the judgment of eternal damnation to men who commit certain sins. But the women folk, through the magnification of one office, that

of motherhood, have, if they will do it honorably, the promise of eternal life. Think it over. Ask the Lord about it. Live for it. God bless you, Amen.

*21 September 1975. Pinesdale, Montana. TAKE NO THOUGHT WHAT TO SAY. REQUIREMENT TO PASS THROUGH FIRE. JOHN D. LEE. ANGER NOT JUSTIFIED. OFFICE OF SEVENTY. APOSTLE. MEET RESPONSIBILITIES. COVENANT WIVES OR HUSBANDS. (excerpts)*

There is so much that can be said, so much that we all ought to be reminded of in relation to the time in which we live, the responsibilities that we bear as Priesthood holders, what God expects of us, how many times His children have fallen short of the responsibilities imposed upon them, a remembrance that we are now living in the last days, in the very midnight hour of Saturday night before the coming millennium, that the opportunity is ours to do a better job. But the story has already been told that the job we are going to do is insufficient. It will take the intervention of God Himself to establish His Kingdom. Adam will come to lay the groundwork, Joseph the Prophet will return to direct and to fulfill his destiny in relation to the fulness of the restoration in this dispensation. And he will have a handful of people with whom to work. May God help us to be that people. This is my constant prayer.

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...in relation to the ordinances of the Priesthood remaining and the manner of the organization of the Church, that these principles have been departed from by the Church, but the organizational basis was still there. It does refer to the fact that the principles of the gospel will remain and the proper organization of the Church must be reestablished. That is the key to that.

Brethren, there are so many things to be said in meetings of this kind, as in many other ways. The Church has departed from the instructions of the Lord and how we are to be taught. I do not say this in derogation of the Church. We have departed ourselves in so many ways that we need not gloat over the imperfections of others. But there is a principle that God established, that Jesus Christ established while He was upon the earth among men, and that was this: Continually prepare yourself through fasting and prayer and study, with a knowledge of the scriptures, to be able to feed God's children. Then when you



are called upon to speak, take no thought of what you are going to say, but let the Spirit of God guide you. It was taught as a divine principle by the early leaders of the Church that there should be no prepared addresses. No man wrote out his talk. This does not mean that we should not prepare ourselves, because we should always be prepared. We are Gocrs minutemen as Priesthood holders. We should have related in our minds and in our quiet hours what we are going to say to the children of God in relation to the gospel. How many sermons we have preached better in our minds than we ever did in public!

But the promise of God is that if we will treasure up continually the words of eternal life, it shall be given unto us in that very hour that portion that shall be meted unto every man. Consequently, when we address the Saints as servants of God, we ought to do so under circumstances where the Spirit of God only, will be our dictator. The word of God that comes to us will be perhaps marred by the individual weaknesses of the individual addressing us, wherein he is not fully capable of having that portion of the Spirit of God that he ought to have. But in the main, because God has given us a pattern and because we are observing that pattern, we can be instructed in the ways of the Lord according to God's will in that Spirit which emanates from Him.

With these thoughts in mind, brethren, I am going to leave members of the Council and our bishop with the opportunity and the responsibility of each addressing you this morning, praying that God will move upon them by His Holy Spirit, giving them the spirit of absolute humility, putting themselves in the hands of their Father in heaven, speaking as they are dictated by the Spirit of God, and asking you to leave your hearts open to be instructed.

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It is a necessary part of our education to go through some of the things that we pass through. I believe it is a requirement in most cases where men are to be great in God's work, that they are going to have to pass through the fire of education and training. I look back in my life to those times. I remember one instance in my life when I had not one single brother who, a week before were among hundreds, who loved and respected me, things happened so I had not one single brother who would come to me and say, "Brother Rulon, I love you." Weeks passed before finally they came to me and said, "Brother Rulon, how did this come to pass? What has happened? Would you explain it to me?" And I had said to Brother Joseph, "What shall I do in this circumstance?" He said, "You have a responsibility toward God. Do not defend yourself. Let God sustain you."

So when this first brother, my own father-in-law, came to me and said, "Rulon, what has happened?" I said, "I can't tell you what has happened. Why don't you go and ask Joseph?" So he went to Brother Joseph W. Musser and asked him what had happened, and Brother Joseph told him. After that I had a friend that never forsook me, never. Then another brother came, "Brother Rulon, what has happened?" "Go and ask Brother Joseph." Then another

brother, until after about three or four months I had a full half dozen who had confidence in me.

Now brethren, we all make mistakes. But the worst thing in the world that we can do when we are in tribulation, financial or otherwise, whether it is the other fellow's fault or not that these things come upon us, is to stamp on him because we think he's down. I want you to think that over. I remember John D. Lee. There was a man who was literally and in all respects offered as a sacrifice in order to save others. Every man, so he felt, had betrayed him and turned their back upon him. When he was crossing the plains, he was doing the job of ten men in bringing food and supplies to the widowed and fatherless and others who couldn't muscle the job, who hadn't teams, who hadn't the know-how. He brought in supplies to people, and in many, many instances they blessed him by cursing him because he hadn't done it just the way they wanted it. On one of these occasions when a sister was blaming him for having robbed her, Brigham Young defended him. Heber C. Kimball rose up and said, "This man will rise triumphant in the days to come and walk upon the graves of those who have spoken evil against him and turned their backs upon him and done all they could to destroy him."

John D. Lee, after being shot for other people's transgressions, who gave his life as literally as a savior could, was in the grave for a hundred full years before his name was vindicated and he was restored to all his former rights and blessings posthumously. What a wonderful redress.

So if you get to feeling sorry for yourself, just compare your life with the life of the Savior who was without sin, whose own people crucified Him and nailed Him to the cross, and John D. Lee who died to save 50 other men, actually the guilty perpetrators, and others who have suffered, and count yourself blessed indeed if you have the privilege of enduring with them. I've learned in my experience, brethren, that there are always two sides to every story. Not only are there two sides to every story, there are ramifications of each story that need to be explained.

I have my brethren coming to me and complaining against their brethren for robbing them, mistreating them, and I'm going to say this very carefully, hoping that the Lord will bless me to say it so that it will leave its impress upon your minds. They'll say, "This man is absolutely dishonest. He promised me things that he did not keep, he signed up for opportunities that I was supposed to get from money that I gave him. I don't care how you interpret it, he is dishonest." But when that "dishonest" man who robbed this other person tells his side of the story, there are other ramifications, there are other explanations, there are other things that if they were understood by both parties, would change the picture.

God has given me the responsibility, among other things, of being a peacemaker. We have among us some very positively proven scoundrels. And we have among us men who are in the position of being scoundrels because they are not understood. We have men who complain because their brethren do not understand them, they complain because their brethren rob them, they complain because their brethren do not understand the situation they are

placed in. Generally when I find these complaints get real vigorous, that the brother so complaining to me, has done the same thing that they are complaining about, to their brethren. This is something to think about. It is only right in such circumstances that we learn to be on the other side of the story.

The Book of Mormon tells us that we should not say to someone who comes to our door and asks for food or for raiment or for shelter, that he has brought these things upon himself, I will not help him, and yet say to his face, "May God bless you," and slam the door in his face and send him on his way. God has given us the agency of blessing him, and the right to bless him whether he brought these judgments upon himself or not. God has taught me this lesson this past couple of weeks in a way that has caused me to ask God's forgiveness again and again and again. I was thoroughly justified in the face of every existing circumstance to be angry at this brother, who had imposed himself upon me and created a situation for me that was almost impossible for me to correct, untenable for me to make it right. I was perfectly justified in being angry and losing the Spirit of God and doing something to him. I was justified in every way. But when a man is justified to lose the Spirit of God and to do something that he repents for for a couple of weeks until he gets over it so that he can stand it and live with himself again, what has he accomplished? How much help is that justification?

We must live as Saints, we should conduct ourselves as Saints. don't mean by this that we should let people step on our toes. I don't mean that we should let people take advantage of us. I don't mean that we should permit ourselves to be robbed and not try to find redress. I mean simply this-that if we lose the Spirit of Almighty God and have a spirit that is worse than the spirit of a man who stepped on our toes, what have we gained? That is the thing that I wish to draw to your attention.

Parley P. Pratt tells the story of why he was sent to a Lamanite mission, how he was taken sick with the ague and fever and nearly died, how a poor woman with a large family took him in and nursed him and fed him and took care of his wants. He had dysentery so bad that it was a terrible burden upon her and her family, and she only had a little tworoom cottage. She earned for herself an eternal reward for the way that she took care of him, until the morning when he came out of his fever, when he heard her complaining to her husband about this man who had come in to her unannounced and had placed all these burdens upon her, and God only knows she wished she could get rid of him. And she did. He got up out of his sick bed and walked out into the wilderness. She forfeited every blessing she had gained because she grumbled about it.

Brethren, we are frequently doing this. I do not care what I have done to you or what you have done to me. If I lose the Spirit of God and complain about it and backbite about it and go out and constantly stir up my brethren in self-justification for the way my toes have been stepped upon and for the sacrifices I have made because of something someone else is doing, I will not have the Spirit of God in my life. I will lose my blessings because I grudgingly

did what I had to do. What I have to do cannot bring its associated blessings unless it is done with the Spirit of Almighty God. Let us remember these things, and let us, no matter what has been done, let us love one another. Let us love that guy who doesn't have enough sense to come in out of the rain. Let us love that guy who constantly steps on our toes. When you do that, you will become godlike, for God sends His rain and His sunshine, the most blessed necessities of all existence, to the wicked and the righteous. Our conduct with our fellowman should be on that basis.

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Now, may I reacquaint you with some of the organization of the gospel that God has not changed, but that we have changed. One of them is the office of seventy. The apostles are called to be the presiding quorum of the Church under the direction of the Presidency when it is extant or existent. The moment the president dies, the First Presidency is dissolved and the Quorum of Twelve becomes the presiding quorum over the Church. Yet, the mission of the Quorum of Twelve is a traveling council to preach the gospel in all the world. Their mission is not at home to take care of financial affairs or to preside over the Church in any sense of the word. As long as the First Presidency is existent, the Twelve are a traveling council to preach the gospel to the world, and there is no place found for them at home or in the temple.

The seventies are apostles acting under the direction of the Quorum of Twelve, and they go out representing the Quorum of Twelve in all the nations of the earth. They have the responsibility of preaching the gospel to the world. That is God's appointment to them.

Everything is upside down. The Twelve are at home taking care of financial affairs of the Church, the elders are in the missionfield preaching the gospel, and the seventies haven't even got a quorum organization going for them anymore. As late as 1903, 97% of the elders in the missionary field, preaching the gospel as representatives of God, were seventies. One percent were women, two percent were elders. Today, 96% of the elders in the field hold the office of elder, 3% are women, 1% are seventies. The Council has the responsibility of acting in a very limited capacity today as apostles of the Lord, to preach the gospel to those that are ready to receive it and keep alive a divine principle. And we can't go out and preach the gospel to the world because we have a limitation placed by God upon us at this present time to confine our efforts among those who believe in the fulness of the gospel. So things are upside down there, too.

The seventies that we have are virtually like they are in the Church, since they seem to have no place in which to function. But the hour is at hand, brethren, when things are going to be set in order, when the members of the Council will be spending most of their time preaching the gospel abroad, when the house of the Church will be set in order and the Quorum of Twelve will be out where they ought to be, traveling and preaching the gospel, and not home meeting every Thursday to take care of financial affairs. The seventies'

responsibility is going to be to establish not only the preaching of the gospel and the ordinances necessary to enter the Kingdom of God, but to establish the Constitution of the U.S. and the Constitution of the Kingdom of God, and to save them from both going into absolute disruption. When that time comes, our seventies are going to be really busy, and don't you think they're not!

The high priests who, even in our midst, are jealous of the seventies, can stay home and preside over the offices. I hope that jealousy will be somewhat soft when they remember that some of the seventies spent up to 27 and 32 years in the missionfield, out of their lives. Some of us are going to be spending that much time abroad in the world when that time comes.

The situation that is among the high priests and seventies in the Church is brought about by the jealousy of the high priests. They wanted the seventies placed in their proper perspective to them, because they had more Priesthood than the seventies had. And that's what they're worried about.

So if I am a high priest and I have the right to be a peacemaker at home, to organize the Church, to bless the widows and the orphans, to direct affairs at home, and I'm jealous of the seventies, God pity me! And as a seventy, if I am at home and I haven't anything to do and don't know what I'm going to do with myself and I'm complaining about the fact that God has allowed a restriction to be placed upon me, let me set my affairs in order and get my house in order so that when He calls me I can go and spend the rest of my life in the missionfield.

May God bless us with His Spirit and help us to get the Spirit of God, because if ever there was a people in the world that are going to be tried and proven, it's you and it's me! And don't you forget it. I want that to be indelibly impressed upon your heart. You are going to be tried and proved. I have found this trying and proving-ground leaves us out in the cold a great deal of the time. May God grant that there will be none of us in that condition today, because there is not enough of us to decimate our ranks continually by the fact that we are unworthy of the appointment that God has given us.

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... things that are going to be hard to hear and hard to say. But write them down in your logbook, and if you haven't got a logbook, then write them in your heart and remember them. Every man who holds the Priesthood here is supposed to be a representative of God. He should be godlike to his wife and to his children. He should meet his responsibilities as a husband and a father. He has the responsibility of providing for them. He has the responsibility of paying his tithing to further this work and of dedicating his surplus to the united order, because that is an order that God has commanded us to establish in order that Zion may be redeemed. That requires work, and therefore there should be no idle among us. The Lord has said that it is not meet that the idler should eat the bread of the laborer. He that does this shall lift up his eyes in hell with the wicked and the rich. That does not mean that all we've got to do is our job. As husbands and fathers and Priesthood holders, are we meeting

that responsibility? Maybe some of us can say in our hearts, "I'm doing the best I can." God only knows that sometimes we're doing the best that we can, and nobody has any right to complain, especially our neighbor. But is the best that we are doing sufficient to guarantee to us the blessing of the Lord so that He can say, "Well and faithfully done?" Is it good enough so that our Lord can say that? It is my responsibility to shoulder my duties to show that love toward each of you brethren, to be diligently engaged in the cause of God as many hours as I can pursue my labors, and to show that love to God and to men that will bring about my salvation. Now, maybe I haven't the physical strength to accomplish that task. Maybe I haven't the mental acumen to be worthy of that task. Maybe I'm not capable of meeting its responsibilities, but if I am not capable of meeting its responsibilities, I will never receive the blessing predicated upon the magnification of the law and the office. And what applies to me applies to you. Are you and I meeting our responsibilities toward God, to our wives, to our children, and to the world?

If you are incapable, I have not the slightest reflection upon you. But if you are incapable, you cannot receive the blessing. It is your duty and mine to make ourselves capable, to live up to our duties and to be the servants of God. No people ever lived, no people ever lived, who had greater opportunities than you and I have today. Let's not fail. God bless you, Amen.

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I'm going to answer that-you can't answer all of its ramifications, but I'm going to answer it in a way that will satisfy all your problem. If you've got a wife that didn't have enough Spirit of the Lord to go where the Lord wanted her, and you've got her, you treat her as if she were your covenant wife, you live worthily with her and let her act as if she were your covenanted wife. If she's not and she qualifies herself to be the covenant wife of the man she should have gone to, she'll be taken away from you and given to the right man by Almighty God when that time comes. But if you don't live up to your responsibilities, amen to your exaltation. If she doesn't live up to her responsibilities, amen to her exaltation. Any woman that has been, through the weaknesses of the flesh and through the lack of the Spirit of God on her part or her husband's part, unfortunate enough to come into your family when she didn't belong there, if she has been sealed to you by the holy Priesthood and has made a covenant that she will live up to those responsibilities, God will ratify it in the heavens and seal it with the Holy Spirit of promise to that end, that if somebody else is more worthy of her and should have been hers in heaven, God will straighten that out, and the vicarious work will be done on earth.

Let's not get the idea that we can be alienated from a wife or that she can be alienated from us and go to somebody else that is her covenant mate, and that's going to be perfectly all right because she made a mistake, and she didn't have enough of the Spirit of God to do the right thing at the right time. When she has made a covenant with her husband in this life, it's her solemn duty and responsibility to honor that covenant until such time, by the revelations of God, she will be released from him and given to another man. She has no control over that herself, and neither do you. That is a Priesthood responsibility that only a revelation from God can change.

If it's done in this life, and it has been done in some few instances, then that's the responsibility of the Priesthood, and the man that holds the keys of that responsibility. He will be held responsible before Almighty God for the change that he had to make, or that he did make. Any man who has a woman sealed to him, whether she belongs to him or not, held better live up to his responsibilities even more carefully, and she'd better live up to hers even more carefully, because if she made one mistake that it's that important, that she's living with the wrong man and she's released from him, she hasn't got enough sense to make a better choice next time. I want to remind you of that.

*21 September 1975. General meeting. Pinesdale, Montana. LIVING THE UNITED ORDER. PAYING THE PRICE TO BE IN THE PRESENCE OF CHRIST.*

I could perhaps take a few minutes in drawing to your attention your personal weaknesses, our personal weaknesses, our need to repent and do better, as God only knows we do. But I am going to take the few minutes that I now occupy in doing something entirely different, which is this: If I have anything that I would like to thank my Heavenly Father for more than all else, it would be the opportunity He has given me to serve Him. We talk of burdens. There are no burdens in the work of God. The greatest joy that God can give to any man or woman, is an opportunity to try in a godlike manner to display godly attributes in a way that will serve our Father in heaven and bless our brothers and sisters. God places no burdens upon you and me. The sun shines and the winds blow, and all nature solemnly acknowledges His hand. But man, unto whom God has given agency and the power to use all of the earthly gifts of God, to the glory of God, transgresses these commandments and violates His laws, grieves His Holy Spirit, and does that which is contrary to His will. It breaks His heart because we are His children, and He loves us more than anything else in life.

How blessed are we when we are given the privilege of serving Him and have the assurance that He accepts our offering. No man or woman is more greatly blessed than when he has an opportunity given to him of God through

the laws of God revealed in this day and age, to serve his brothers and sisters. That opportunity is yours, and it is mine.

The last law that will be lived successfully in the gospel of Jesus Christ, said Brigham Young, is the law of the united order. That is the law that you and I are trying to perpetuate and keep alive and perfect upon the earth and in our lives. It is the most necessary law of all the perfecting laws of God and of nature. "Except ye are one, ye are not mine," saith the Lord. How can we be one in spiritual gifts if we are not one in temporal things. So, we are trying to set our lives in order and become godlike, overcoming our greed, having everything that we have to give to our neighbor. This is the plan; this is the ideal. How we struggle and strive within the realms of the opportunities it offers us.

Paul says, "Daily I die because of my sins, repenting every night that comes of weaknesses that God has shown to me that I still possess." If you and I will try with all our hearts and souls to live the united order, subjecting our greed, ceasing from always desiring for ourselves that which we want, which in our mortality we almost always do, and truly loving our neighbor as ourselves, we will find that we have already achieved heaven here on earth. There is no heaven except we are one in Christ. There is no heaven if we do not love one another. There is no heaven if we do not love our neighbor as much as we love ourselves, that when we begin to do these things, we find that we already have heaven because it is all around us. And what is more important, it is in our hearts. When we are happy within, our souls rejoice, our voice is the voice of gladness, our eyes reflect the love of God, our countenances are in the likeness of God, our spirits radiate this happiness, and every man who walks in the ways of the Lord sheds his light like the light of the sun, on his wives and his children and those who are with him.

If a community, like ours would live the united order perfectly, we could find that comprehended within the united order itself are all of the previous laws of God that we were commanded, in their perfection, and all of the blessings and celestial glory would be ours here on earth. Before we were aware of it, we would find the Savior in our presence, because He said, "When I come, you will be like I am."

Why should I waste my time reminding you of your failings or enumerating mine? They are so many that I cannot spend my time, neither can you, in repeating the mistakes of the past. What we need is the perfection of loving God with all our hearts, with all our might, with all our mind and with all our strength, and our neighbor as ourselves. On these two commandments hang all the laws and the prophets. They can never be perfectly exemplified in the lives of the Saints unless they are exemplified in the righteous living of the united order. They can never be perfectly exemplified. It was this principle that sanctified Enoch and his city and caused God to come down and walk in their midst, that gave to them all the wealth of the world. Their streets were of gold, and their towers glistened in the sun like no towers of earthly perfection could ever show.



I marvel how we can point out the weaknesses of our brothers and sisters and then spend an hour justifying ourselves for the course that we pursue. The avenues we pursue must be wholly and entirely the avenues of loving God and keeping His commandments. You know in the service of God you have your heaven on earth. I have never lived among a people, I have never known a people who have as many great men in their midst and didn't know it, as we have in this small community. If you will look into the hearts of your brethren who preside over you and your brethren who are your next-door neighbors, and analyze them and look for the good that is in them, you will see that they are excellent representatives of God's holy Priesthood. I could stop to enumerate men who are in your community and laud them for their virtues and their capacities for greatness, and only embarrass them. But you have in your community men of God, ordained before the foundations of the world to establish this holy Priesthood in their lives and in your lives. With God's help, and with your prayers, they will do that.

I have never lived in a community or among a people that had greater women, more virtuous women, more beautiful wives or lovely mothers, than we have among this people. You will travel the world over, and you will never find more godlike women than you have in your midst. Learn to love them for what they are in their virtues, and overlook what weaknesses they may show, and uphold and bless and sustain them by covering up their weaknesses and exalting their virtues. And you will find that in this community, you already have your heaven on earth.

I have never known lovelier sons and daughters than are in our midst. If I want to know if the principle of celestial plural marriage is truly a God-given, divine principle, all I need to do is to look at my own weaknesses and imperfections and then think of what God has given me in this holy law. God never gave any man more noble wives than I have. God never gave any man more wonderful children than I have. How I praise His name for them. I hear their lovely voices in song, I see them emulate godly virtues among their brothers and sisters, and I could shout my praises to Almighty God for my sons and my daughters. Surely I have those who are weak. Adam had Cain. I have those who fall short. But the example of those who are making the way, and my prayers and the prayers of my wives, will save my children. It is the promise of God to me and to you.

I have never been in any congregation where I have heard more lovely singing than among this people. Their voices are the voices of angels. The songs they sing are like the heavenly choirs. I listened to them sing the other night at the dance, and the songs of the world sung by their heavenly voices, bring heaven into our midst. The songs that were sung today, and the songs that these lovely sisters and your lovely choir sing, are praise unto our Heavenly Father. "The song of the faithful is a prayer unto me," saith the Lord. How often in our beautiful songs, striving to do the best that we can with the beautiful voices that God has given our wonderful people, do we sing praises to God, and the angels of God rejoice.

I have seen the angels of God in our midst. I have heard the angles of God sing with our choirs. You cannot hear them unless you are attuned to the Spirit of God that is present on our special occasions. Let us see in the lives of those who are about us, their greatness. All of us are stumbling and falling in some areas, but we were not sent here to push our brothers down and stamp on them, but rather to lift out a helping hand and help them up and to bless them and to encourage them and to strengthen them.

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Now brothers and sisters, let us not forfeit our blessings by complaining. Let us not feel that what is asked of us is too much. The more abundantly we give of our lives, of a good spirit, of our time, of our talents and our means, the more abundantly God is going to bless us. All too frequently we give selfishly, carefully, greedily, of the little that we impart. Christ rebuked the Pharisees and the Sadducees because they gave that they might be seen of men and not that they might be blessed of God. When the widow offered her mite, He said, "She has given more than they all, for this is all that she had, and she has given all of it." No gospel that does not require the sacrifice of all earthly things has the power to exalt us to the fulness of glory and exaltation. Most of us are giving so greedily that we will find that we not only did not give our lives, our hearts, our time and our talents to God but we gave so greedily to God of the abundance that we had, that He will measure out to us in exactly that some portion that we have measured to one another.

I think if we will analyze this carefully, we will find that in many instances, we are not keeping the gospel as we ought to and that our hearts are not right before the Lord. I know that I will not be exalted until my homes are given to the glory of God and the service of all my brothers and sisters. I know that I will not be exalted and become like a god until all I have is literally and in all respects truly dedicated to God. We give of our abundance, a little. We receive in our own minds the satisfaction that we have relieved ourselves of the burden of contributing to the united order. We will never live the united order properly until we give everything that we've got to God, and then there is meted to every man and every woman and every child that portion which they have actual need of. I do not mean by that that they will be given a meager portion. The united order is to the man what plural marriage is to the woman. I can see his standpoint for a moment, and I think I will present it only because it might be a matter for consideration.

When we live the united order, we men often give of our abundance. We have enough to come and go and move about in our fields, and sometimes we have our womenfolk making greater sacrifices by far than we are, because they are living more penuriously than they ever were before. This is not necessarily so. If we all gave as we ought to give, God says that we would have the abundance of the earth, that we would become in temporal things the richest people on earth. Brothers and sisters, we are not going to become the richest people on earth until we begin to give really out of our abundance, all

that we have. I do not mean by this that we have to give up all right to the things of life that we need, but we will never have all of the things of life that we need in their abundance like God wanted us to have until we have actually given all that we have to God. It is because we give so selfishly that we receive such a minute portion of God's goodness.

Perhaps I'm talking over your heads. I do not mean to. But one thing I have very definitely learned, and that is the first thing God requires of us is our heart, our spirit, our mind, our dedication. When we have given our heart to God, we will find that it is not a hard thing to give our cash to God, our home to God, our wives and our children to God, and everything that we possess. The moment that we have given them to God, we will find that their glory, the glory that they bring to us and the happiness that they have given to us by just being ours, has been enhanced a hundred-fold.

Brothers and sisters, we are going to learn this lesson if we live the united order properly. I feel that God is going to bless us to understand this principle. When it is properly lived it comprehends all of the fundamental principles of the gospel from the beginning to the end. It requires them. The gospel is never entirely successful in our lives unless it brings to us all of the attributes of godliness and weed from our souls all of the diabolical, devilish, mortal traits that we have, through which the devil works upon us. Until we can get rid of every greed, we will never be the Saints of God. And we can't get rid of every greed or of every adverse and evil nature that is part of our mortal being until we have lived the united order acceptably before our Heavenly Father. When we are living the united order acceptably before our Heavenly Father, and we will find that possible, it is within our reach when we are doing that, we will find the angels visiting us at night, the dreams of heaven manifesting God's will to us, and the presence of the Lord among us not only just personally, but as a community. God, our Lord Jesus Christ, wants to be in our midst. He is waiting for us to prepare for His presence. He wants to redeem us from the calamities that are about to be poured out upon the earth without measure. He wants us to stand in holy places so that that will be possible. His desires for us, His tears shed for us, His love for us and His prayers for us, if they are realized it will be because you and I personally did our part. God will never come to you or to me or to us as a community until we are doing that. We think it is hard. It is not. It does require, however, the literal giving of ourselves to our Heavenly Father.

Napoleon Hill, one of the greatest teachers of Carnegieism, taught that if you want to get rich, all you need to do is to go devote all of your time to it, and you can get rich. And as God lives, that's a true principle. If you want to get rich badly enough, all you need to do is to devote all your time and talent to it, and you can get rich. It will teach you how to rob your neighbor of everything he's got and everybody else of everything they've got, and you'll get rich quick. One of his students said that all the things you have to do to get rich were too hard. And Napoleon Hill came back with, "Well, all of the things that you have to do to remain poor are harder." Think it over for a few minutes.

Now, all of the things that we have to do to remain as we are, devoid of the Spirit of God to the extent that we are entitled to it, devoid of the riches of the world to the extent that we are, devoid of the attributes of godliness to the extent that we now are, and the powers of the Priesthood which we are entitled to, and the healing of our sick which will be a gift of God to us, and the gift of tongues and interpretation of tongues, and the prophecy, the personal visitation of the angels, all of these things that we are sacrificing, we can continue to enjoy. And you will find in the final analysis that to have given all things to God would have been much easier. Now, I'm going to say that a little shorter just once more. It's a lot easier to remain robbed of all the blessings of godliness to the extent that we are entitled to, in this mortal attitude it is a lot easier as far as mortality is concerned that we go on being satisfied with our lot. But when the curtains are drawn and when death has come and we stand in the presence of God, we will say, "Oh, would to God that I had given everything that I had, that I could come into His presence and had everything that He held out to me and offered to me all the days of my life. But I was too greedy for the things of mortality to make it possible."

I'm going to close my remarks by saying this: If you could ever stand in the presence of the Lord Jesus Christ and behold His glory and His eternal goodness and the love that radiates from Him, if you could know Him as He is, you would give everything in this life, your wife, your children, your home, your farm, everything in this life you would consider so far below even the slightest consideration, that you would gladly give it up at that moment to just be forever in His presence. Now, I know what I'm telling you about, brothers and sisters, that if you want eternal life it's going to cost you everything that you can offer in mortality. And if you give everything that you can offer in mortality, the privilege of being in Christ's presence will so far exceed your expectations, that no mortal can imagine it. It's worth the price. God bless us to pay it, I pray in Jesus's name, Amen. <P>

*30 September 1975. Sacrament meeting. Salt Lake City, Utah. LAWS PATTERNED AFTER HEAVENLY ORDER. EVOLUTION FALSE. BLESSINGS PREDICATED UPON OBEDIENCE. ALL OF GOSPEL RESTORED.*

Brothers and sisters, it is a privilege to address such a congregation today. I sincerely pray that God will grant me a portion of His Spirit, that I will be an instrument in His hands in saying something beneficial to us all.

The Savior said to take no thought of what ye shall say, but treasure up words of eternal life always, and it shall be given you in that very hour that portion which shall be meted unto every man. It was an early commandment to

the Saints in Christ's time; it was uttered from Christ's own lips; it has been reiterated to the Prophet Joseph Smith in our time. We do not stand before you and give prepared speeches. I do not talk to you today from any prepared script. I could well read from the scriptures, but I hope that the Spirit of God will attend me so I will not have to do that, that those things I say will be sustained by the Spirit of God, which is the Spirit of truth.

It is written that truth is a knowledge of things as they are and as they have been and as they are to come. Whatsoever is more or less than this cometh of evil is because of the foolish traditions of our fathers. We sing songs that emulate the truth as the most priceless gem, that we should take the treasure. We were told by the Savior that the gospel of Jesus Christ, which He came to represent in all respects and that He was the Word of God made manifest unto the children of men, should be made manifest in our lives to perfection, that we should strive to become perfect even as our Father in heaven is perfect. God is no respecter of persons, but in every nation He loves those who will hear His word and come unto Him. And He rewards us according to the manner in which we do hear the gospel and obey His commandments.

Moses, according to the scriptures, quotes copiously from the writings of Adam and of Enoch. We find in the Pearl of Great Price, recorded in the last part of the 4th chapter, up to and including the 6th, 7th, 8th and 9th chapters of the Book of Moses, the words of Enoch concerning the establishment of the fulness of the gospel in the beginning of time when Adam was upon the earth. After he and Eve had been cast out of the Garden of Eden, angels ministered unto them daily, and God spoke to him from the heavens, though he had been cast out from the presence of the Lord. He taught them that everything in heaven has its likeness upon the earth, that families are patterned after the family order in heaven, that laws and purposes are patterned after the family order of heaven, that as the spiritual children of God in the presence of our Father and Mother in heaven, we were taught laws that made us acceptable in their sight. We tried to walk so that they would smile upon us. When we prepared to come into this life, God also ordained a set of laws under which conditions we should come. He ordained that inasmuch as we are born of our mothers, of water and of blood, and the spirit of life enters into our bodies and we thus become a living soul, even so we must be born again into the Kingdom of Heaven, of water and of blood, the blood of Christ, being cleansed by the blood of Christ, and enlightened by the Spirit of Almighty God, that this is a likeness of things on the earth as they are in heaven. The Pearl of Great Price, as taught by Enoch, says that God taught to Adam every law, ordinance and principle of the gospel which were necessary for his salvation, that he might come back into the presence of God at the termination of his mortal existence.

Jesus Christ came in the meridian of time and reiterated portions of the gospel revealed to the ancient Hebrew nations and the children of Israel that had long since been departed from by them. They could not accept of many of the teachings He declared unto them. His own people were so rebellious in their spirits and so proud and so prejudiced that they would not receive the

word of Christ and His testimony. They who should have been those who loved Him and accepted His message, were those who placed Him on the cross and crucified Him.

There are things that we learn, brothers and sisters, from study, from the scriptures. And we may have faith that they are true. But if we live our lives in such a manner that the Spirit of God can rest upon us and we pray and fast over every principle and ordinance of the gospel revealed to us, we eventually attain to a testimony that these things are true. Walking in the light of that testimony we find that external evidences become replete, manifesting the truthfulness of these eternal principles of God which are a likeness of things that are in heaven. We study in our colleges, we study in our schools, we go out into the field and study our nature and our geology, and we learn certain things by the exercise of our minds and study. We come to the conclusion that certain things can be proved as fact. If we will study the scriptures, studying them out in our minds, going to our Father in heaven and asking if they are true, God will give us a certain knowledge that the scriptures are true and founded upon eternal principles.

When we go to a school we come to a knowledge, or we assume that it is knowledge, that when the light comes up in the east, the earth has turned upon its axis enough for the sun to give forth its light and glory to us, and it is day. When it turns upon its axis sufficiently that the sun sets in the west and goes down out of sight and darkness envelopes our portion of the hemisphere, it is night. It is not considered folly if we bear witness that we know that there is daylight and nighttime. When David said, "Day unto day, night unto night, sheweth unto man the wisdom and the knowledge of God," then we can say that we believe these things are true. But there are those who would say, "Well, you just think they're true." The heathen nations have not studied nor understood these things and still might think that the moon in the sky is a great, big, round pumpkin that is eaten away by some unseen carnivorous animal, and it gradually disappears and is recreated by the pumpkin, as the Indians believe. The heathen nations, as the ancient Greeks, might well suppose that an ancient god came up with his chariot every morning and gave light to the earth and went down onto the other side of it at night, over its steep edges into oblivion. Much of the teachings of the modern, civilized world are on a par with the ancient Greek teachings.

Evolution, with all its reasonableness to the average mind, is not a doctrine of the gospel of Jesus Christ. We are taught in the Bible, and more particularly in the Pearl of Great Price, that God made a spiritual creation which was in the likeness of the form of the temporal creation which was to follow, that every tree has a spirit, that even the grass and the flowers were created spiritually before they were naturally upon the earth, that the fish of the sea and the fowl of the air and the beasts of the field have spirits, and that everything brings forth after its kind. Scientists have been trying to prove for hundreds of years that through some strange quirks of nature we have gone from the amoeba through animals like the monkey with a common ancestor, to present man. But they will never prove it anymore than they can prove to the unbelieving mind

the gospel of Jesus Christ, for the simple reason that the gospel of Christ is truth, and the gospel of evolution is man-made. Man, in his endeavor to prove the evolutionary theory, has proved quite conclusively that it can't be true. You may take any breed of corn or potato or gladiolus or rose and cross it a given number of times, and it will eventually die. You may take any animal and find near kinship to it as in the horse and in the mule, and you can cross them once or twice or in rare instances maybe three times, and the offspring becomes absolutely sterile. There is no evidence, and it cannot be proven anywhere in the evolutionary theory that it is possible to make changes by crossing or interbreeding or mutation. But it is a wonderful theory.

The things that were revealed to Adam and to Enoch and taught to the children of men that they might believe them and live in accordance with them and thus become known as the children of God, and thus differentiate themselves between those that were called the children of men, who were the descendants of Cain, and the unbelieving children of Adam who would not take the word of God, these individuals had this knowledge from the beginning. Yet Cain himself and his descendants were the first teachers of the principle of evolution. It seems that modern man is determined to believe a lie rather than the truth.

"When I consider thy hands, O Lord, the moon and the stars which thou hast ordained," says David, "what is man that thou art mindful of him, and the son of man that thou visiteth him? For thou hast made him a little lower than the angels and hath crowned him with glory and honor. Yea, thou hast placed all things beneath his feet, the beasts of the fields and the cattle, the birds of the air and the fish of the sea and whatsoever moveth through the paths of the sea. O Lord, our God, how excellent is thy name in all the earth!" The angels of God which have visited the prophets from time to time are the spiritual children of God who are not tabernacled or who have been tabernacled and have returned. We are told that it was Moses and Elias who appeared to Christ and Peter, James and John upon the Mount. And if that is true and we believe the scriptures, then we may know that God is a God of the living and not the dead. Those of us who die and pass on into eternity have an eternal creation, and the resurrection from the dead is made a fact and a great and a divine truth, through the atonement of Jesus Christ who was ordained to redeem the world by appointment before the foundations of the earth. When we who have studied the gospel and have a testimony of it and who have had an outpouring of the Spirit of the Holy Ghost upon us, bear witness that we know these things are true because we have had the ministering of angels and have felt the Spirit of God and have had the answer to our prayers in all the events of our life, have seen our children raised from their deathbed, yes, and even the dead come back and the blind to see and the lame to walk, and then we say we know that these things are true, the wise of the world consider us foolish and say we suppose that we know.

I suppose that is logic, inasmuch as we suppose that we know that the sun comes up in the east and sets in the west and the earth turns upon its axis, and two and two is four, and we are born into the world by mothers. I suppose we know that, too. But the gospel of Jesus Christ is just as true and just as apparent, yes even more so in our lives, than these physical truths that are so common to us and which we accept as true without question or without ridicule. Consequently, I am going to state that the gospel, as Adam and Moses and Enoch and Christ taught it, has been on the earth since the beginning. God made a firm decree that it should be on the earth until the ends thereof, and that those who obeyed it would receive the blessings predicated upon obedience. It was through the Prophet Joseph Smith that our Father in heaven said, "There is a law irrevocably decreed in the heavens before the foundations of this earth upon which all blessings are predicated. And if we obtain any blessing from God, it is by obedience to that law upon which that blessing is predicated."

You can go into your college and you can get your certificate of entrance, and you can be a member of that college. But you just don't seem to be able to get a degree unless you take the courses and understand what they are teaching there and graduate. You can become a citizen of the United States by a certain formulated pattern given by the rulers of the land and outlined by preconceived, constitutional measures. We do not consider it strange that these rules and regulations as pertaining to college are folly and that we ought to be given a diploma the moment we enter. Nor do we think that we may gain any of the blessings of an education or citizenship in the U.S., without complying with the rules. Yet we think it strange that God should give us some rules which, if we would show our repentance and our belief in God, and show that we were willing to keep His commandments by baptism and have a forgiveness of sins and the laying on of hands for the gift of the Holy Ghost, we think it strange that an all-wise and eternal God should require such a foolish thing of men. I guess it's a little strange that He should require that all of us should be born of mothers, too. So these things we think of as we contemplate the gospel.

Therefore, I make bold to state that I know that Adam is the father of all living, that Mother Eve is the mother of all living, for the prophets of God have so testified. I know that by the spirit of truth and reason, and we may know the truth by the outpouring of the spirit of God.

I want to bear you my solemn testimony, brothers and sisters, and friends, that I know beyond a shadow of a doubt that Jesus Christ is the Son of God, the Savior of the world, and that He died on the cross as an infinite atonement to satisfy the demands of justice, that mercy might have claim upon us, and that we might have a glorious resurrection. By that same token, I want to bear you my solemn testimony that Joseph Smith, the founder of so-called Mormonism, was a prophet of God. No man can read the Book of Mormon or the Doctrine and Covenants or the Pearl of Great Price with an honest heart and an open mind and not know that it took something more than just common sense and wisdom to write such books. For they are filled with the spirit of



knowledge and wisdom and of truth. Therefore, I know by these reasons, by actual application of common sense that Joseph Smith was a prophet of God, and that everything that he revealed to us in this dispensation of the earth was in fulfillment of prophecy that another angel would fly through the midst of heaven, having the everlasting gospel to preach to those that are upon the earth, and crying with a loud voice, "Fear God and give glory to Him, who hath made the heavens and the earth and the fountains of water. For the hour of His judgment is come." Joseph the Prophet revealed these things. He is that angel who had that message. Some of us think that it was the angel Moroni. Some of us think perhaps that it was Jesus Christ and the Father when they appeared to the Prophet Joseph Smith. But Joseph Smith was the angel that was called to restore the gospel under their hands and through their mediation.

I might in passing remark that he only gave us less than half of the things the Lord revealed to him, according to his own words. Everything that he gave to us is necessary and essential to our salvation and to our joy and our happiness, and was to enable us to become godlike. There is not one single principle of the gospel that he gave to us that is recorded that is not necessary to our eternal joy and happiness. The Lord said to him in the Doctrine and Covenants that "this generation shall have my truth through you." They shall be blessed or condemned thereby. So, if we say, "Well, I don't believe in baptism" God bless you all, we don't have to. God gave us our agency in the eternal world to prove what we would be worthy of and what we would be capable of enjoying.

When we stand before the judgment seat of Christ in the morning of the resurrection and say, "Oh, Lord, I have come to receive all of your grace and your knowledge and your wisdom and your mercy and your justice and your judgment and your honesty and your virtue," then He is going to say, "What did you do to merit it? Did you hearken unto my word, did you obey my commandments, did you love the Lord thy God with all thy heart and thy neighbor as thyself?" We will admit before His holy throne that the judgments of God were just and honest and honorable.

I will close my remarks by saying that this congregation of people in the main believe every principle of the gospel revealed to the children of men since the beginning of time. We believe all that God has revealed. We believe that He will yet reveal many great and marvelous things pertaining to the Kingdom of Heaven. We know that upon the premise that we receive the knowledge and the truth that He gives us, we will eventually know more, that we may become godlike. "For unto those who receive the truth with gladness," said the Savior, "more shall be given until they know all truth. But unto those who say we have enough, from them shall be taken even that portion which they suppose they have, until they know nothing of the mysteries of godliness."

I therefore bear you my testimony that the gospel is true, I know that it is true, I am glad to live it, to live for it, and to die for it. I would lots rather die with my boots on in the service of Almighty God than to lay down and decay without having done something in His service. I pray that God will help us to

serve Him and keep His commandments and to let our lights so shine that men may see our good works and glorify our Father in heaven, Amen.

*5 October 1975. Sacrament meeting. Salt Lake City, Utah. MAGNIFY RESPONSIBILITIES.*

I had no intention, brothers and sisters, of occupying any of your time today. I think the meeting has been a success. We have heard many things that if we would put into practice, they would help us to serve God and keep His commandments and make our lives better. But I will take a few moments to add to the remarks that have been made especially by our brother, and say that what he has said is true in all its aspects.

With all my heart and with all my soul I can sustain Spencer W. Kimball as President of the Church of Jesus Christ of Latter-day Saints, one of the finest, most noble men that ever lived. I know he is one of the greatest missionaries to the Lamanites, accomplishing a task among them that had to be accomplished, that was promised would be accomplished, and that is being accomplished under his administration. I know that those devoted men who are serving him as counselors and as apostles in the Quorum of Twelve and as assistant apostles, those good men who are seventies, who are being organized now to help in the preaching of the gospel as servants of God, are filling their destiny in the world. I know of a surety as I live that they will receive their reward for their faithfulness and their diligence that will far exceed their expectations because of the boundless goodness and mercy of our Father in heaven.

I also know that if I magnify my responsibilities, I will receive the reward for my faithfulness and diligence. I know, trembling, that if I do not I will receive punishment predicated upon the opportunities that I had and the failure that I made in not magnifying those responsibilities. I know that Spencer W. Kimball and his counselors and the Quorum of Twelve and the seventies, if they want the fulness of exaltation, if they want to stand in the presence of God and be like Him in all things and to have their families throughout time and through all eternity, that they are going to have to live the laws that will give them those blessings. There isn't any if's and and's about it. I know that you and I are going to have to live worthy of receiving our endowments and the Savior's confirmation of the Priesthood that He has given us, and being sealed by the Holy Spirit of promise for all those laws and ordinances of the gospel which we are now trying to keep with all our hearts and souls.

I know it is one thing to believe in the fulness of the gospel and quite another thing to live the fulness of the gospel. In so many places where I go I hear people say, "Do you believe in the fulness?" "Yes, we believe in the

fulness." It's a rather disturbing thing to see that they are not even keeping the fulness of the gospel established upon the earth in this time, including the primary principles. They are not living up to the repentance that God requires of us, faith in God that God requires of us, the holiness that He requires of us, the keeping of the Word of Wisdom, the obeying of the Sabbath, the paying of their tithing, the honoring of their Priesthood and those who preside over them. They are not treating their wives right; wives are not treating their husbands right. They are not teaching their children to walk in obedience to the commandments of God, but they believe in the fulness of the gospel. That kind of belief will damn more than it will save.

Brothers and sisters, we have a tremendous responsibility. That is that we must believe in all of the gospel, we must live all of the gospel, we must forsake our sins, we must keep every commandment, we must let our light shine to the world, we must raise up children unto the Lord, not just to ourselves. We must teach those children to walk in the ways of the Lord, we must preach that gospel, we must save our Constitution and our God-given rights that the Lord has given to us. No people ever lived that have greater responsibilities and greater opportunities and greater blessings in store for us. No people ever lived that are going to be condemned more than you and I are if we fall short of them.

I pray that God's Spirit will be with you in your homes, in your meetings, in your associations as husbands and wives, in the teaching of your children to walk in the ways of the Lord, and in everything that is good and holy, and that you will do as well in your appointment and calling as the leaders of the Church are doing in theirs. If you will do that, I promise you eternal glory, in the name of Jesus Christ, Amen.

*12 October 1975. Sacrament meeting. Salt Lake City, Utah. PRESERVE OUR FREEDOMS. PARTY PLATFORM.*

I came in late, brothers and sisters. I had no intention of occupying any time. I kind of hoped that Owen would take advantage of the opportunity to choose people who don't get an opportunity to speak, so that I wouldn't have to infringe upon your time. But since I have been called upon, I hope that the Spirit of God will attend me, and I can help to instill in your hearts a sense of keen responsibility that rests upon your shoulders and upon my shoulders to preserve to ourselves those rights given to us of Almighty God in the constantly encroaching efforts being made to deprive us of them. These efforts are being made by men who supposedly are called to represent us and who are in high places. They are being made by senators and members of the House of Representatives and Cabinets, and they are constantly robbing us of our rights

in illegal and unlawful ways, in our businesses, in our natural resources and in our grain and our food, and are raising our prices to such a point that if this continues without our protest in a manner that can be heard, we will be slaves to the government of the devil, communism.

It is no idle threat. You can see it taking place in presidential edicts, in the processes of government in relation to Russia, in the giving of our grain away. When I say our grain, should I not rather say the grain of our farmers who have labored to get a decent price from it, and the government is giving it to Russia without cost. In other words, they are going to pay their debts like they have always paid their debts. You know, they owed us billions of dollars, they have sworn to destroy us, they are proceeding to do and to fulfill the prophecy of their leaders that we would fall like a ripe plum into their hands. We are doing everything we can to prevent that by giving them all our resources, all our wheat and all our grain on the basis of the fact that they are going to pay us some day for it. So they built up a debt to us of billions of dollars. Within the last few years our government, with such "noble" men as our Secretary of State representing us, have made an agreement with the Russian government which makes it very difficult for them to hurt us. I say this sarcastically because they have cancelled their debt at approximately two cents on the dollar. If we ever get the two cents, it will be a miracle.

Then, we continue to ship grain to them on the pretense that it is going to help our economy, raise the price of wheat for the farmer, which wheat is already sold to Russia. We have, in an effort to prevent the continuation of this program, formed in conformity with prophecy, the Independent American Party. Most of us resent the term "party" because we have a two-party system, and what has a third party the right to do or the willingness to do in American economy? Let's call it the Independent American People. We are independent American people. We don't care whether we have a party or not, but we do care that we be united in our efforts to retain our God-given rights and liberty. As an independent American people, we are going to stand up, with the assistance of every conservative in the United States who feels the same way we do, for those privileges guaranteed to us or spoken of by our Constitution. After all, the Constitution itself can't guarantee to us something which God has already given to us. It is our right whether it guarantees it or not, and it is our individual responsibility to retain it. The Constitution was not made for us individually, it was made for our government and us as a people, so that we could get along properly in a group or as a community or as a nation. It did not intend to rob us of the right to have our religion or to earn our bread or to possess our property or to pursue happiness and to have freedom. These things God gave to us. These things men have denied us. These things government processes at the present time seek to take from us and make us slaves. Liberty and freedom are retained by conscious effort on our part. We cannot forever sleep and have them retained for us. Our government has the responsibility to protect us from outside aggression. Then we have the right to step in and fight our own battles, with the union and cooperation of a united national front. It

has not the right to reach in and interfere with our private lives as long as we are not trespassing upon the rights of others.

I would like to familiarize you for a moment with some of the things we do believe in and some of the things we are standing for: "Be it known unto all nations, kindreds, tongues, and people, unto whom this message shall come: That we, the Independent American Party, hereby dedicate this official platform to our God, the Eternal Father; and we plead unto Him, the Lawgiver to all, to accept of our dedication, to preserve our freedom, religion, and peace, and our family units, as we do seek, under the inspiration of the Almighty, to preserve the original Constitution of the United States of America as a bastion of freedom and a beacon of truth to all men the world over.

"We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We claim the Constitution of the United States of America to be a document prepared and adopted by inspired men as directed by Almighty God; and we claim that it is an uncompromising necessity to retain that document in its original, inspired form, that liberty and good government may be preserved as intended by our founding fathers.

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion. We concur with Blackstone's famous statement, 'If ever the laws of God and man are at variance, the former are to be obeyed in derogation of the latter.'"

Now why should we repeat these things so constantly, brothers and sisters? If you are awake, would you not see the necessity of such a provision being declared by us as individuals and as a body, when we can no longer open our school or our meetings with prayer, when we have school classes now that are forever becoming more and more godless, when we have sensitivity courses that are depriving our children of moral taste, when we have laws which force us to pay the bills for wanted abortions, whether conceived in wedlock or out of wedlock, when you and I as taxpayers have to meet those obligations, when we have a constant loosening of morals all around us under government enforcement and regulation? Don't you think it's time now that you and I should rise up and say something about it?

I'm bringing these things to your attention, brothers and sisters, because I talk about it today, another brother talks about it tomorrow, others increasingly are going to be talking about it everywhere. The time is coming when you are going to have to do something about it. And when I say you, I mean you! You are going to have to write to your legislators, you are going to have to demand

that these things stop, and your voice is going to have to be so numerous as to be heard and let them know that we are not going to stand for this foolishness forever. We can't do it right now, we are not sufficiently prepared. We have been asleep at the oars as has been most of the nation. But the time has come when we must wake up, for within a few short months, or years at the most, if we do not we will certainly be in abject slavery. God can protect us from this. But God does not generally intercede in the affairs of men unless men are worthy of His intervention. He generally raises up men to do the work for Him, and He doesn't do it Himself, because we were sent here to multiply and replenish the earth and subdue it. God could have subdued it all by Himself if it had been necessary. But we are working out our salvation, and if we gain a salvation as agents unto ourselves, we must merit God's intervention. God's intervention comes through the inspiration that is in our individual soul to do something about it. Upon this basis we retain our religion and our freedom and our rights. We cannot sleep and retain them, for the devil is always on the alert, and he has organized himself so effectively, so powerfully, even with God's permission, as to bind us eternally if we do not turn to God ourselves, keep His commandments, and do something to preserve our rights.

We are not fighting against just Russia, we are not fighting against corruption in high places in America, we are fighting against the devil and the principalities of darkness and his representatives upon the earth. And we have veritable devils who are representing the devils government and putting it over on us because we are asleep. It's time we did something about it. I'm going to take just a few more minutes to bring to your attention some of the other things that we would like you to know. When I read these things you say, perhaps, in your heart, "Why should Brother Rulon waste our time in bringing these things to our attention? Doesn't he know we always believed this way?" Yes, he knows you always believed that way, in your dreams perhaps. But what have you done about it while you are awake? So let's remind ourselves and be permitted to be drawn into the net of God's Kingdom where we can do something about it.

In speaking thus I am reminded of the efforts of the United States government under the direction of his majesty, Lucifer, when they destroyed the People's Party which governed the affairs of Utah and Utah Territory, and forced us to join the Republican and Democratic parties so that we could uphold one or the other of them as they both successfully represented the devils purposes. So we were forced into this situation when we gave up the principle of celestial plural marriage which was a principle which God told us not to give up, which our prophets said we would never give up, and which God said was a part of that gospel and kingdom which would never be taken from the earth again. So now we vote for a man who is a Republican or a Democrat. If another party arises it is a little bit of foolishness because they can't do anything about these two powerful parties. It doesn't make any difference whether you get a Republican or a Democrat in office, they still push over the same program. You don't know if he is more Republican than

Democrat when he is Republican, and you don't know if he is a Democrat more than Republican when he's a Democrat because both of them are doing the same thing while they are in office. This is not foolishness, this is fact.

"We hold that amending the original Constitution of the United States of America shall not occur except in accordance with the strict provisions for amendments as set forth therein." A program is now underway with the forces of the wealthy men of our nation behind it in which they are seeking to amend our Constitution and deprive us in absolutely every right we have-the right to bear arms, the right to buy or sell, the right to do anything except under government supervision. If this program goes over, the promise of vision and of revelation as recorded by John the Revelator in chapters 12 and 13 of the Book of Revelation, will be fulfilled. You and I will see the time when we cannot do business unless we have the mark of the beast upon our hands or our foreheads. This is not something that is just a wild dream, brothers and sisters, it is a fact that is taking place before our eyes. We are still asleep. It's time to wake up. The Constitutional changes have been outlined. A new constitution has been formulated and circulated throughout the U.S. for a number of years now. We are just beginning to wake up to the realization that they want to hold a convention as soon as possible, and in a most innocuous manner force upon us a new constitution that is no constitution at all. It is a socialistic republic platform.

"Changes shall not be arbitrarily imposed by judicial decisions, executive orders, or any other governmental action." Such changes have been made, hundreds, thousands of them in the last few years. "We claim it is proper that the meaning of the Constitution should be explained as new conditions warrant, but never should the Constitution be amended to change its original inspired intent; neither shall the popular vote of the people nor ratification by the states be permitted to defect that original intent." They have things so well arranged that they are confident that they can control the polls when the time comes so that we will vote for putting ourselves in slavery. That's part of the program.

"We claim that the purpose of the Constitution of the United States of America is to form a more perfect union, establish justice, assure domestic tranquility, provide for the common defense and promote the general welfare; that is, where all men are benefitted equally and are secured in the blessings of liberty."

"We claim that no people can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life."

We have been told that when this goes into force, it was asked recently over the television, "Well how are you going to get people to sign up and agree to this and have a mark on their hands and on their foreheads? Don't you think there are going to be some who will resist?" They said, "Well there may be some that will resist, but we have the power to see that they do it."

"We hold that all public officials who take the oath of office to uphold and sustain the Constitution of the United States of America, and who violate that oath, shall be deemed guilty of high treason and of having committed a capital crime." Now, recently we've done away with capital crime. The Prophet Joseph Smith says you can't do away with capital crime and retain your freedom. If you do away with capital crime where it affects government officials who violate the oath of office and let them continue to do it, it won't be long until you won't have any government at all. It won't be long until criminals have learned that they can get away with anything if they are corrupt enough and have enough power behind them. You are going to have the government of the devil as it was originated by Cain in the beginning of time in full force upon the earth.

Brothers and sisters, I am not going to read all of the platform. It goes along and tells you that we want real money, not paper dollars that are worth three cents. We want gold and silver coin. We do not want our money given away to other governments, particularly those governments that have sworn our destruction. That is what is taking place every day. Our Secretary of State has been to the various nations negotiating treaties for the United States of America, all of which have been in favor of the U.S.S.R. If you can find a single thing that he has done that has favored the United States, good government, and the Constitution of the U.S., I want to become aware of it. I've been searching for it, and I can't find it.

Brothers and sisters, let us wake up. You will be called upon to help formulate a body behind the Priesthood, to protect your rights and privileges, to keep the Constitution of the U.S. inviolate. There is only one way you can do that with full purpose of heart and successfully, and that is to get up in the morning every morning, thank God for the blessings you now have, ask Him to give you the courage you need to live a righteous life that day. Go to bed every night and tell Him, "Thank you for the things I have been able to accomplish, for keeping me awake, for helping me to do my duty, for enabling me to love my fellowmen and to serve you." Get so righteous that we can do what God has promised us we shall do in this day and age and repeat what happened in the days of Enoch when he preached the gospel for 365 years and raised up a people that established Zion and a City of Zion and were translated and taken into heaven. In this day we have the promise of Almighty God that Zion shall be established on this the American continent, that a people will be sanctified that will walk and talk with God, and that by obedience to the principles of the everlasting gospel in its fulness. We can be, we must be that people. It is up to you and to me.

Melvin J. Ballard tells of his beautiful dream in which the Savior appeared to him, and he gazed upon His wonderful face and participated in the love that radiated from Him and wanted to stay with Him forever, and fell at His feet and said, "Lord, do not let me go back. Let me stay with you forever!" The Lord looked down upon him in compassion and said, "My son, that all depends on you." Whether or not you become a son of God in the Kingdom of God, or one of the sons of men in the kingdom of the devil, depends entirely



upon you. Whether or not I am saved from the sins of this world because I have forsaken them, depends on me. Whether or not we have the government of God and enjoy its blessings depends on us. God has put the power in our hands to do something about it. "If you are not one," saith the Lord, "you are not mine." As one we have in this body of people sufficient power to change the course of government, to destroy the wicked mechanisms that are continuing to go forward and destroy our nation and to rob us of our liberties. The time is approaching when we will be called upon to be unitedly enacted upon so that we can stop the encroachments that are being made upon our liberties, the selling of our produce, the destruction of our money, and the right to pursue our own course of action in religion as we see fit. If we do not do something about it, if you and I do not do something about it, it will not be done. It is acknowledged by the leaders of the Church who have dared to express an opinion, that there are more liberals in the Mormon Church than there are those who want Constitutional government. The Church used to be that power which turned the tide in the government in this U.S. The parties knew that. That's one of the basic reasons the devil inspired the U.S. to destroy the Church of Jesus Christ of Latter-day Saints in its power, by making them ridiculous in the eyes of all people, by giving up a part of their religion when they had declared boldly to the world, "Mormonism in its entirety, or Mormonism wiped out in blood!" Mormonism isn't stamped out, but we have made it a religion of the world by assuming we can live part of its principles and gain the fulness of its blessings. We have been destroyed politically by dividing our forces. So as far as a people, we no longer have any power. We vote for the Democratic or the Republican Party. They both represent the devil. What a power that has given us. The time has come when we must have a party, or at least be a people who are united in purpose. That hour is here. God bless us to use it and help us to be ready when we are called upon, I pray in Jesus's name, Amen.

*16 October 1975. Relief Society. Pinesdale, Montana. ON SEEKING FOR RELEASE FROM A MARRIAGE.*

I want the Spirit of God to attend me in the few moments I occupy before you. A considerable disturbance has been felt here upon the ranch and elsewhere because of a question and answer session we had here a couple of months ago. It particularly seems to arise over the fact that a lot of people got the idea from what I said that there was the very strong likelihood that many of you had, because you are governed by the things of the world, chosen the wrong mate. A considerable number were distraught and upset in their feelings

and were beginning to search out if this were not possible in their case and see if they couldn't find a better man.

I have had two or three of the sisters come to me and ask if they had really chosen the right mate because they had been very much upset with the way things were going, and they would like to be released and have another try at it.

Now, I would like to draw your attention to a number of things tonight that may help you correct that impression. I had a sister this month come to me who heard that address, or didn't hear it, and got the message, from perhaps the way I gave it, perhaps somewhat distorted, who was very much concerned about it and was going to make it a matter of prayer. At that time she decided she had made a mistake and wanted to be released and sealed to somebody else. I had therefore created a trap for myself, and I want to sew up all the avenues of escape for you. I'm not doing it because I don't want you to be happy. I'm doing it because there are some things that I want you to remember.

Brigham Young said, "I'm having sisters come to me and ask for a divorce or a release. I remind them that their sealing is for time and all eternity, and in the first place that they made the choice, not I. They said yes, not me. If they had made a mistake this time, what assurance did I have that somebody who was so foolish as to make a first mistake, wouldn't make a worse one in the second attempt. With this thought in mind I try to discourage them from following such a destructive course. Covenants made for time and eternity are not to be trifled with."

Some will not take no for an answer, and they insist upon a release. I tell you, sisters, such a step is backwards and not forward. My counsel to you is, if you have made a mistake, make the most of it and prove yourself to be such a saint that if your husband is not worthy of you, when you get on the other side you will have a choice under the direction of God that will be a good one and not another mistake. Now, I take that message from Brigham Young to hold for all of us.

It is true that we may have made a mistake, but in considering such a proposition I am reminded of a sister, the wife of one of the general authorities, who came to me this month. She had been studying the fulness of the gospel. She has read the Journal of Discourses, she had read The Most Holy Principle, and everything she could get her hands on. Her husband also studied these things, and they became converted to the fact that it was essential for a man to live celestial, plural marriage if they wanted to enter into a fulness of exaltation.

In the meantime, this man being a man of responsibility in the Church, decided it was his duty to go to President Kimball and present his case before him and let him know what he intended to do. They convinced this man that he was making the biggest mistake of his life. They said they would cut him off from the Church if he continued to travel about with this conviction, and in doing so he would lose his salvation forever. They counseled him to set his life in order and forget about it.

He therefore went to his wife and told her that he wanted her to stop studying these things. He wanted her to stop associating with people who believed in these things, and if he had any trouble with her about it he would get a Church divorce from her, and he would see to it that because of her folly and the precedence established in the Church and in the land, that he would get custody of her children and take them from her forever. With this terrible situation facing her, she came to me and said, "What am I to do? Am I to cease believing this principle, am I to cease studying it, am I to cease associating with anybody who believes in it? What can I do? I want salvation, I want exaltation. I know the only way I can obtain it is by entering into this holy law. Brother Rulon, I know that, I don't just believe it."

I said, "All right, if you know that, I want to ask you a few questions. First question, do you want a release from your husband?" No. "Do you love your husband?" Yes. "Would you rather have him than any man in the world?" I surely would. I said, "All right, this being established in your own words, you remain true to your husband. You be subject to his guidance and will. You were sealed to him in the house of the Lord; the family that you have is sealed to both of you. You remain subject to his direction. But don't ever surrender your testimony of this holy principle. Tell the Lord in your prayers night and day that you believe it, that you know you have to live it, and touch the heart of your husband. If you do this, the odds are in your favor that your husband will get a testimony of the course that he has to pursue, notwithstanding his exalted position in the Church. He will come and ask your forgiveness and say the time has come to go ahead."

"But, my beloved sister, if he does not say this, you remain true to him anyway and keep your covenant which you have made in the house of the Lord and abide by the love that brought you together as man and wife and that resulted in the wonderful family that you have. If you die without an opportunity to enter into that law, since you are subject to your Priesthood head, when you get on the other side and if you are worthy of exaltation and your husband is not, and you will be worthy if you remain faithful to your testimony, your husband will have to surrender you, and you will be taken by the Lord and given to somebody else, and the work will be done vicariously for you, and you will be exalted."

She wept, and said, "Thank you, Brother Rulon, I believe that with all my heart. I will follow that course."

I had such a case, which I told her about, within the last two or three months. A man and wife studied the principle together; they decided they should go ahead. The man had been contacted and warned by a General Authority if they went ahead he would cut them off from the Church. He had concluded that it was too high a price to pay, and he told his wife that she must not ever study these things any longer, never mention it around the home, or that he would get a divorce from her and take the children, and that he would not tolerate it being discussed any more, that it was too much of a troublemaker.

She asked me long since, having traveled many miles to talk to me about it—in fact she had traveled 1400 miles. I told her to remain true to her husband and pray for him, to support him, to sustain him, to bless him, to love him, to be worthy of him, and that if she would do this God would hear and answer her prayers. She said, "How will he hear and answer my prayers?" I said, "I do not know. But I know that by following this example you cannot lose. You are supposed to be subject to your husband. You made a new and an everlasting covenant with him. If you have more knowledge, more light, a testimony beyond that which he can obtain in this world, if he fails you, you will be given to somebody else who can exalt you in the world to come." So she returned to her husband, she followed my counsel, she prayed for him night and morning. She's never mentioned the subject again.

About four or five months later (he is an ardent missionary) he was out preaching the gospel. The subject came up in a missionary discussion. He defended the practice of celestial marriage valiantly. His missionary companion took exception and reported him. They had a big hearing over it. He finally told his mission president, "I know the course that I followed in bearing my testimony to that principle being true is right; if I'm going to be gagged, I don't want any of it. So they put him on the list of being subject to question as to whether he is to remain a member of the Church. He went to his wife and asked her forgiveness and said, "Darling, let's go ahead." She came to me and said tearfully how grateful she was that she followed that counsel. They have now gone ahead, and the Lord is blessing them.

Now, I want to tell you dear sisters, I want to repeat to you in relation to this subject, if you feel you have made a mistake, do not trouble your minds about it. Put the matter in the hands of the Lord, be a good wife, honor your husband, uphold virtue. Remember the choice you made and the covenant that you have made, no matter what the circumstances are. If those circumstances are wrong, if you will do your part, God will hear and answer your prayers. You will be rewarded doubly for your faithfulness.

This is the message I have for you, because, as I say, I have had a number of cases come to my attention since I made that address, wondering if they had not made a mistake and, in some instances, asking for a release. You will gain a thousand times more by being faithful to the covenants you have made. Do not forget that the gospel message of salvation has been declared to all the world. The warning given to the missionaries in their field of labor by the Prophet Joseph was this: When you go to preach the gospel, do not enter into any man's home and teach his wife and children contrary to his will. If they will not receive your message, go out and wash your feet against that house. God will hold that man accountable for the destruction that came upon his wife and children. Or the fact that they were not able to receive the gospel at that time, if they love the truth the time will come when he will be removed out of the way, and they will gain the exaltation and the blessings and the salvation that they are entitled to through their prayerfulness and their faithfulness. This has reference to the first principles of the gospel, as well as every other principle of the gospel.

The missionaries, the seventies, the Council, myself, none of us has the right to go and preach the gospel in a man's family without his permission. If he denies that permission, then we must not preach that gospel to that woman and children. If they wish to act independently of the husband, that responsibility must lay solely upon their shoulders and not lay upon the shoulders of the seventies, the Council or the missionaries. If it does, they will be condemned before God.

I know of many instances, and you will find it recorded in Church history, where women have received a testimony of the gospel, and they have gone by themselves for many miles to attend meetings of the Church missionaries. They have been converted, they have been baptized without the knowledge of their husbands, they have been faithful and come into this work and have been shining lights in it. But they did that upon their own responsibility, without seventies or elders or apostles going and inviting their wives out where they could be taught secretly without the knowledge of their husbands.

I am reminded of a brother who lives next door to us in Salt Lake City. He was forbidden to ever invite the missionaries into his father's home. Later on he was forbidden to attend any of their meetings. He was a very persistent young man. It was during the war days when things were terrible, and they were suffering for food. Often he would be gone all day looking for food or a bargain where he could bring something back to the family. Every time he could, he might travel anywhere from 2 to 50 miles to attend a Latter-day Saint meeting. He did it upon his own responsibility. He received the gospel, he was baptized, he entered the Church and came to this land and proved a very faithful man. That was his responsibility. The elders could not at any time be blamed for entering into that man's home and teaching the gospel to him.

This is an example for you, my dear sisters. Don't forget it. Remember that if anyone has made mistakes in relation to this in the past, let the responsibility lay where it will. But we are called upon to be Saints; we are not justified in repeating the mistakes that have been made in the past. We must set our lives in order in regard to these things and in all other things, because God expects us to be Latter-day Saints, not just ordinary people.

I have made mistakes in relation to the administering of the ordinances. I have considered men and women better prepared for the blessings that were bestowed upon them. When I found out that they were not ready, that they were not worthy, that I ought not to have given them that blessing, which was hidden from my sight perhaps because they didn't think it was necessary to tell me, perhaps because they wouldn't have told me had I asked, perhaps had I enough of the Spirit of the Lord with me I wouldn't have done it had I been spiritually inclined enough, whatever the reason may have been, when I found out they were not worthy of the blessing, the responsibility for the ordinance had to be maintained. It had been done. The justification for it must be borne by me and by the man and wife in the eternal worlds.

The only course I can follow is as I have done in a number of instances with men and women who have entered into this holy principle unworthily, to say, "Why didn't you tell me about this in the first place?" I have gotten varying answers. When it was understood that I did know, they have said, "Well, we wanted to prove to the Lord that notwithstanding our past mistakes, we could make it." My answer to that has been, "All right, you prove to the Lord that you can, and you prove to me that you can, and you will take a terrible burden off my shoulders, because I consider you unworthy. If I had known I would never have let you enter into the principle. But since you have, since it is never too late to repent, now is the time for you to buckle down and prove that you are a true Latter-day Saint, and never sin again in relation to these matters, lest your former sins come upon you again." This is the position that many of us may find ourselves in. Let us not say that "I have sinned so much I cannot find repentance before the Lord." The Prophet Joseph Smith has said it is never too late, never too late, to go on to repentance.

Let us take the position that no matter what mistakes we have made in the past, that we will not make them in the future, and try to live such a godly life that God can sustain us and will not have to remember our past sins and mistakes. This is the kind of people God wants us to be. He wants us to maintain our family unity. He wants husbands to get over their stubbornness, any cruelty that may be in their makeup. He wants them to stop making mistakes. He wants us to be husbands that will make their wives happy all the time. Of course that's a very big assignment. Lots of times husbands don't succeed in the fulfillment of it. Every once in awhile they do fall short. They cannot live up to such a big assignment. Sometimes the fault is theirs, sometimes the fault is the wife's, sometimes the fault lies with both of them. The fault is never because of the principle. It lies with the individuals.

The principle is holy, it is beautiful, it is exalting, it is the best opportunity that God can give us as man and wife to sanctify our lives and become perfect before our Father in heaven. That family order is the perfect family order in heaven, and we should make it heavenly. Every man should be godlike in his dealings with his wife and his children. Parents should remember that the principle was not made for their personal satisfaction or gratification or pleasure. It was, however, made for their personal exaltation and eternal joy and happiness in this life and in the world to come, if their eyes are single to the glory of God and their desire is to serve the Lord and keep His commandments. If they proceed in living this holy law in such a manner as to sanctify their lives and to rid them of evil thoughts and evil deeds and to enable them, notwithstanding one another's imperfections, to get along and be happy and to set a good example to the world, to the community and to their children particularly, God will bless them.

Remember, the law was given to us for one major purpose, that we might raise up a royal seed unto the Lord. In this matter we are failing, miserably, in many areas. Our children are not being raised up as a royal seed. Fathers are not home teaching their children as they should be. Too often I find they are out wandering the streets or in the poolhalls or in occupations where they

ought not to be, where they should be either preaching the gospel at home or abroad. This is a terrible failure on the part of our menfolk. Many of them will go back into the presence of an offended God with the knowledge keenly presented before them in the recollection of their lives where they were given a most glorious opportunity in a most glorious dispensation of time to bring up a righteous seed before the Lord, but they utterly failed. There can be no greater condemnation than that condemnation which comes upon a man who had such great opportunities and failed in them. But what is true of men is also true of women. If a woman is a gossip, if she is a talebearer, if she is filled with the spirit of hate and animosity, if she tears down her husband and the Priesthood, if her example to her children is not holy, if she does not try to govern them by the Spirit of God, then she falls short of her responsibility, and she ought not be in the principle. She is unworthy of it, and if she is unworthy of it, it is time right now to repent and do better.

Of course we need a lecture to the young folks. No young people ever had a greater opportunity to be sanctified in the keeping of the commandments of God than our young people have within the veils of this holy principle and within the veils of this community, than our children have here. This thought should be quietly and sweetly impressed upon their minds, that they might repent of their waywardness, that they might repent of their seeking after the joys-not the joys, because there is no joy in following after the pleasures of the world. They ought not to seek after the pleasure of the world but after the joy of eternal life. Our Heavenly Father said, "This is my work and my glory, to bring to pass the immortality and eternal life of man," and His work and glory is made possible by those of us who have heard the gospel and received its precepts, putting them into practice in our lives and making ourselves holy as He is holy. That is the manner in which He gained His glory and exaltation. None of us can get to that exalted position in any other way than by keeping all of the commandments of God.

It is a little singular that this fact was brought out so beautifully in the early teachings of the gospel to the children of men, even in the days of Adam. The writings of Enoch as are recorded in the Book of Moses in the Pearl of Great Price, say that the Lord spoke unto Adam and commanded him that he must repent of his sins, that he must be baptized for the remission of sins and that he would receive the Holy Ghost. The angel of the Lord asked him, "Why is this so?" And Adam said, I know not except the Lord has commanded it." Then the angel taught Adam why it was necessary. He said, "Inasmuch as ye are born into this world of water and of blood and breathed the breath of life and became a living soul, even so ye must be born again into the kingdom of heaven of water, and of blood and be sanctified in the atonement of Christ and receive the gift of the Holy Ghost."

Now, I don't believe there are any of us, my dear sisters, I can't think of anybody offhand, who got into mortality in any other way than being born of a mother. You will find that scarcity of those who get into the kingdom of heaven without baptism, without repentance, without being justified by the Holy Spirit of promise, the Holy Ghost, and cleansed by the blood of Christ. If

you have not complied with this primary ordinance, you will never get into the Kingdom of God. That refers to all of the kingdoms. Anyone who is an heir to salvation will not be an heir to salvation long unless he will eventually bow the knee and confess that Jesus is the Christ and comply with these cardinal principles. It is impossible to get into the spiritual salvation of God without it, as it is impossible to get into this world without being born of a mother.

I therefore wish to impress upon you in my closing remarks that it is as impossible to get into celestial glory without complying with all of the restored gospel of Jesus Christ, as it is to get into this world without being born of a mother. For those laws are irrevocably decreed from before the foundation of this world. We cannot receive the blessings unless we obey the laws upon which those blessings are predicated.

Most of us are doing our level best. But it is our solemn duty from this hour on to get the Spirit of God in our lives and be happy in the family where we reside as far as it is possible to be happy, and if you can't get along with your husband, then learn to get along without them and be happy. Don't be miserable. The better course, of course, is to get along with them, because you have a foundation. A man is not without the woman, nor the woman without the man. If there is a rift between us as husband and wife, that rift should be healed as soon as possible and so far as possible, in order that we might be in a position where God's blessings can be poured out upon us. No man can hold the Priesthood in its fulness, no man can be exalted in fulness, unless he has a wife or wives. If that is true with a man, it is certainly true with a woman. If you can't belong to one husband and get along, you might find it about as difficult to get along with another. If you made a bad mistake in the first, or second or third or fourth place, and you are given a release and divorce now, the odds are that your sense hasn't much improved by the experience, and that your choice is not going to be so much better the next time.

Keep these things in mind. Dwell upon them. Above all, remember that it is God's desire to have us as perfect in our sphere as He is perfect in His. None of us can do any better than the very best that we know how.

*17 October 1975. Pinesdale, Montana. THE KINGDOM OF GOD ORGANIZATION. THE MARK OF THE BEAST. A PARTIAL INTERPRETATION OF REVELATION 12.*

... There is a great work for us (has been discussing politics) but we cannot, we must not, and as a Priesthood body we will not go ahead with any aspect of it without direction from the Lord. To prepare ourselves we will make



ourselves ready to be in the Lord's duty when He calls us to do what He wants us to do. There is a tendency about in many areas to move, to run before we are sent. In the days of the Prophet there were brethren who left their wives and children at home and went to preach the gospel without being called. We do not want that to happen among us. We will curtail it every time we run into it, and try to do it kindly but very definitely.

The Kingdom of God will not be established in power upon the earth until we have had communion with Joseph the Prophet and Jesus Christ and God in this matter. Joseph the Prophet will head it up under the direction of Jesus Christ, and it will be because he intervenes. We were given a chance to establish it. The scriptures say that it would come forth in these last days and be caught up into heaven. That simply means suspended until God says to push it forward. The powers of the Priesthood and the Kingdom of God organization are inherently within the Priesthood upon the earth. The Prophet Joseph Smith laid that down very clearly when he said, "Wherever you find a man who is a legal representative of God's Priesthood upon the earth, there is the Kingdom of God." He said John the Baptist was the head of the Kingdom of God until Christ came to establish His government. He was the legal representative, and where you have but one man, you have the Kingdom of God.

You will not have it effectively established to rule all nations with an iron rod until we have the intervention of God, and that will be at Adam-oni-Ahman in our time, certainly within the time of most of us who are here. I just wait from day to day to see that take place, because it seems that things are right for that. These things are all in God's hands, not in Spencer Kimball's hands and not in my hands. We will act when we are directed to do so.

In the meantime, we will prepare ourselves to do what all good men in all nations and all times do, and that is to stand up for our Godgiven, inalienable rights and to protect our liberties and our rights so far as we can. God will never condemn us for doing that. That is an individual responsibility we can act collectively and do that job well.

Q: The mark of the beast, when this comes upon the nation, will that affect other countries as well?

RCA: Yes.

Q: This is to supposedly be the greatest economic success that the gentiles are dreaming of. How come it's only going to last three and one half years? What is going to chop it off?

RCA: The intervention of God.

Q: With a famine or something like that?

RCA: Well, nothing that is wicked and selfish and devilish and takes from man his God-given agency can long exist. No matter how carefully the devil works it out, and he is the author of it, it will not last long because God has so decreed, and because wickedness cannot long endure without God's intervention against it. It got so bad in the days of the flood that God just simply wiped them off the face of the earth. Believe it or not, that is going to be the principle method of stopping wickedness in our day. Millions will be

swept off the face of the earth. As John the Revelator predicts, one out of every three men, a third of the world's population will be destroyed in one great scourge that will sweep the face of the earth. Then they will be further decimated until they repent. So these things will be stopped by natural processes, the inevitable works of justice and judgment that are decreed from the throne of God that are always operable. But beyond that, GO(Ts own time and processes are going to enter into it. It will last long enough to prove all of us to see if we are capable of withstanding it individually and collectively. We are not going to get through it without being tried to the core, rest assured of that.

Q: Are these little computer symbols on cans and packaging part of it?

RCA: It is part of the itemized computer work that becomes a part of the great, overall scheme. What they are doing in marking with computer numbers to itemize and place every item in a category, is systematic and it's commonsense. But it isn't necessarily a part of the great overall scheme. It will certainly be utilized by them if it's effective enough to help them. But I don't see in that, in and of itself, a direct threat to us. It cannot become a direct threat to us until we as a people subscribe to the computerized system. They are trying to teach us now so that we will be ready to fall like a ripe plum into their hands. It's part of communism. When it is taken over, it will be taken over by the devils agents. The children of God and the people of God will not push it. We will probably just sleep. The Lord likens the children of God unto ten maidens who had lamps. Five of them had oil in their lamps. And when He came, the cry went out, "The Bridegroom cometh!" Those who had no oil in their lamps began to run hither and thither, trying to find oil and asking of those who had it. But they couldn't get any oil from those who had it, because they didn't have any to spare. None of us have any righteousness that we can spare to give to others in a time of need. It is not that we are selfish, but it is required of us to acquire it through travail and difficulty and experience, a knowledge of God. You cannot turn a man or a woman from their ways over night. It is an on-going process. That means you can't transfer the oil to somebody else. You are either prepared or you aren't. This is the day of our preparation with the oil of righteousness, the oil of industry. Compliance with the will of God is the only way we will be prepared for His coming. In the Church and among us we will be fortunate indeed if 50% of us are ready. It is going to take a real whipping for the Church to get ready.

Q: Concerning the Kingdom of God organization, I don't understand how it cannot be here when everything has been restored.

RCA: Let me explain what I thought I had clarified. Wherever the Priesthood is, there is the Kingdom of God. God had to set it up in its organizational capacity. It brought the Saints across the plains; it was it the Church organization that did that. It was the Kingdom of God organization. It was effective until about the time of the signing of the Manifesto. The Manifesto went out with a bang, it died with a whimper as far as its organization is concerned. You don't find any organization of the Kingdom of God anywhere. You don't find it here. You certainly don't find it in the

Church. We are standing ready for God to use us. We are here, but we are unorganized. I mean by this that we are not now effective, and the reason we are not effective is that the Church lost its chance to bring forth that organization by standing pat. They could have done it. They were right on the verge of doing it, and they gave up. There were never more Kingdom of God organization meetings held than in the day of President John Taylor. They organized the seventies and various other groups, and the Kingdom of God organization was ready to do God's will. But when the Woodruff Manifesto came, the whole thing just collapsed. We have remained in the collapsed situation and will remain in it until God says, "Now is the time to press this work forward."

It is a similar thing to what happened to plural marriage itself. When the Manifesto was signed, to all outward appearances it stopped. But there were a small group of individuals who had been commissioned to keep that work alive. In 1904 and 1909, the President of the Church, Joseph F. Smith, called in a few brethren and said, "Quietly push this work forward, act independently of the Church in seeing that it is carried out." Finally, plural marriage has come back into a more proper perspective to prove to the world, to the Church and to our Heavenly Father that there are those who will hold it inviolate and keep it alive and keep the commandments of God regardless of outside pressures, or pressures within the Church or wherever it may be. The Kingdom of God organization went even further down the line than plural marriage did. It hasn't been resurrected, so to speak, and put into active operation, though the keys and power of doing it are still here, inherent in the rightful holders of Priesthood. But to organize it now without direction from God would be contrary to scripture. It is held in a temporary state of inactivity until God says, "Now is the time. It is here." I did not say it is not here, it can't be anywhere else but among the Priesthood upon the earth, just as it was in John. For a time, John was the only legal representative of the Priesthood upon the earth. He had rejected all the others. Zacharias had been slain, and John stood alone.

As an organization, the Kingdom of God has been ineffective since around 1890. It was carefully carried on and plural marriage was carried on for about 13 or 14 years, very effectively, moving out of the United States in most instances, under Wilford Woodruff. But the time came when they said, "Now is the time to start acting independent of the Church. We've got the same thing with the Kingdom of God organization. It's here. But we have not been told, "Now is the time to act and push it forward."

Q: (Read from the 12th Chapter of Revelation, Inspired Version) "And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

RCA: This verse signifies, of course, the celestial and the terrestrial glory, the members of the Church. They all have the right and the power to achieve one or the other of these glories. The moon and the sun are represented by Paul the Apostle and others as the glory of the sun and the glory of the moon, and

the third is the glory of the stars. The 12 stars represent of course the Quorum of Twelve Apostles, which is symbolic of the pattern that runs down through.

The woman is the crown of these Twelve Apostles which is the governing authority. The woman is the Church.

Q: "And the woman being with child cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.ft

RCA: You have the very definite inference here-it is translated by the leaders of the Church to mean that that was the picture of the Church in the meridian of time, and that it was ... and caught up into heaven. This has a meaning which is eternal in its nature, which is this: That it will be suspended until such time-the power is here, the child is born, but its operation will be suspended until the return of the Lord. It was established by Jesus Christ, and it was presented to the people for their acceptance, but they rejected it. It was restored through the Church and the Priesthood, and they brought forth-which is the mother bringing forth the Priesthood from the womb; it is their offspring. It was restored and offered to the world again, and to the Church. Again the Church said, "Not yet. We don't want that yet, we're not strong enough. We'll give this all up in order to have the good will of our government. We will surrender whatever is obnoxious to them in order that we may continue to exist, because we see nothing but destruction if we follow any other course." That's what the Church and the people of God did in ancient times. That's what Israel has done again and again in every age of the world. And that's what we have done in this day and age. The Kingdom of God has been restored, and it is here, but it was caught up into heaven; the scripture signifies this. It is held in abeyance by God until the proper time. The Priesthood is here, though, never to be taken from the earth. The Kingdom is here. They say the Church and the Kingdom of God are the same thing. "There is no difference, we are the Kingdom of God," says the Church. In a broad sense, that's true. But in the strict and necessary sense, if it is the power of God to rule the earth with an iron rod, it certainly can't be true.

Q: "And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his head."

RCA: This signified the seven hills of Rome. And the 10 horns signify the 10 kingdoms that would come out of the great Roman kingdom in Europe. All scholars who have studied this say that's what that means.

Q: "And his tail drew the third part of the stars of heaven; and did cast them to the earth. And the dragon stood before the woman which was delivered, ready to devour her child after it was born."

RCA: Well, they did devour or would have devoured it if God had not protected it, hid it and held it in His hands.

Q: "And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore years."

RCA: This is an overall picture of the length of time from the time of Christ when He restored the fulness of the gospel, until the time that the

Kingdom of God should come forth. It was fulfilled in actual years between a certain time when the sacrifice was given up in Jerusalem by the Jews, when they surrendered their position, until the time when the gospel was restored and the Prophet Joseph sealed his testimony with his blood. That is fulfilled in years, 1260 years. But it will be fulfilled in days, in our day, in the time that the gospel is restored and the pressures of the world are upon us and the kingdoms of the devil thrive and prevail, and God intervenes. It has a dual fulfillment, one in years and one in days, translated into about three and a half years.

Q: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael; And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ." RCA: Now, I want you brethren to try to comprehend the fact that John is seeing all of this in vision, and it is very clear to him. He has explained it so clearly, and if you and I try to do it, we couldn't do it better. God inspired him to do it as well as it could be done. But it is not in chronological order for the simple reason that it is almost impossible to retain chronological order when you have a half dozen things that have to be considered. One of them is that in the first great war in heaven, the devil and all his hosts were cast out upon the earth. Warfare was declared between God and evil, good and evil, and the Church of God and the Kingdom of God and the church of the devil and the kingdom of the devil. This warfare continues throughout the whole length of mortal existence. It repeats itself in every dispensation when a restoration becomes necessary. This whole picture is described by John and the figure of the restoration of the gospel from the time of Christ bringing it until its waning into a time for the need of a restoration, is computed in years-from the time when the daily sacrifice ceased to be offered until Joseph the Prophet sealed his testimony with his blood and reestablished the fulness of the gospel. It is computed in days in the last days when we will be given approximately that same number of times in days, which will be translated into three and a half years. It is very remarkable that you have the symbolism of these things down through the ages in the scriptures.

Q: It very plainly points out that the woman is the Church of God and she bought forth the Kingdom of our God and his Christ....

RCA: Which are the children of our Church. In a conference address by George Teasdale in the year 1886, I think it was, he said at that time that the Church was to bring forth Priesthood which was to prepare itself to become the Kingdom of God and rule all nations with an iron rod. He said if the Church did not uphold their President and live the laws of their founder, which was the Prophet Joseph Smith, that it would be tantamount to apostasy and they couldn't redeem the Kingdom of God intended for them to do.

Brigham Young made the statement, "You may despair of ever seeing the time when this Church will ever again be taken from the earth. For God has decreed it shall not be, and the time is too short for God to permit it to take

place. Sufficient Priesthood will remain with the Church to bear off the Kingdom triumphant." So we have the Priesthood, and it's in the Church and it's among us. When God says, "Now is the time," under the direction of Jesus Christ and the Prophet Joseph, it will come forth in power. You and I can't do anything about it until we are instructed to do so. We can go ahead and live plural marriage with all of the restrictions and all of the confusion and contradictions it presents to us, trying diligently to do it in a manner pleasing to God. But the time to establish it as the fulness of the gospel to the world and as a message to them is not here. We have to do it quietly, carefully, praying constantly that God will accept of our offerings.

Q: "Neither was there place found in heaven for the great dragon, who was cast out; that old servant called the devil, and also called Satan, which deceiveth the whole world; he was cast out into the earth; and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ."

RCA: In one paragraph he has told of the whole plan of the devil to overthrow the plan of God and how the devil was cast out upon the earth. Then he has reverted back to this great thing that will happen in the last days-the Church would come forth with a crown and bring forth a child of God that would be held in abeyance for a time, and Christ Himself would eventually intervene and now would come the time for the Kingdom of God and the power of Christ.

Q: "For the accuser of our brethren is cast down, which accused them before our God day and night. For they have overcome him by the blood of the Lamb, and by the word of their testimony; for they loved

not their own lives, but kept the testimony even unto death. Therefore, rejoice O heavens, and ye that dwell in them."

RCA: This has reference to all those men who were willing to give their lives, those who remained faithful and stood steadfast. It also has reference specifically to those of us in this day and age.

*19 October 1975. Pinesdale, Montana. OUR UNWORTHINESS. SELF-JUSTIFICATION.*

...It was in the hearts of Joseph and his associates that a group of brethren would be prepared through instruction and sanctification by the Spirit of the

Lord, so that they could be used in the establishment of righteousness and the perpetuation of the Priesthood, in laying the groundwork for the establishment of the Kingdom of God.

In Brother Joseph Musser's day, again and again he endeavored to establish what he called the Junior School of the Prophets, not because it is junior in any sense of the word, but he felt that things were so terribly out of order that the calling of a school was a more or less infant move in trying to get back to proper principles and prepare a group of men who would be entitled to the outpourings of the Spirit of God and the revelations of the Lord in their personal lives and their labors as a group in laying the groundwork for the formation of a community that would represent God in all of its aspects. Again and again, because of the wickedness of the brethren in the School of the Prophets, it was dissolved.

For a long time we have gone without a prayer circle, simply because we have individually been unworthy of the certain signs and tokens that we use, because of the lack of preparation in our lives. As I walked over to the school this morning about a half hour early, praying and pondering on my way, I thought of myself first, of how unworthy I am of the responsibility that God gave to me, how persistently I hang onto my weaknesses and justify myself in them, how incapable I am to be as near to the Lord as I ought to be in the responsibilities that I bear. I have a very keen sense, my brethren, of my own unworthiness. This constantly bears down upon me as I seek the Lord, and I realize how the servants of God in times past, though they often talked with the angels and the Spirit of God often administered to them, were, through the grace of God, constantly aware of their own imperfections, their unworthiness to dwell in the presence of God and behold His face.

I speak of myself thus first, because I want to help you brethren turn your thoughts inward and see how well you are qualified and how well you are doing your individual job, assuming your individual responsibilities in relation to your brethren, in relation to your wives and children, and in relation to the community and the light you should be holding up to the world as an example of a godlike man and as a godlike people.

I thought this morning on my way over here how out of perspective many of our conclusions are. We anticipate that we are close enough to the Lord that He will whisper to us and guide us by His holy Spirit to walk in His ways. But we are often so far out of harmony with Him that it is nearly impossible for us to discern between the promptings of the Spirit of God and our own mind and will. This has been the chief obstacle in the way of perfection of all men since the world began.

When I was a boy I learned what north, east, south and west were. I fixed my concept of the compass upon the association that I was taught as a boy. I felt that I knew my directions. When I was 13 years of age my father was called to be a member of the House of Representatives, chosen to be Speaker of the House in the state of Idaho, and we moved to Boise.

When we moved into Boise I had functioned for a short time as president of the deacons quorum. I took that as part of the Priesthood work of the Church, and we lived in a lovely home on Warm Springs Ave. because of my father's appointment. We lived well, though father had two large families, the children of the older wife had mostly grown and married. My father's first wife had only one of her children home, and that was my sister Rhea, just two months younger than myself.

I thought at that age that I was beginning to know things well, could discern by the Spirit of God. But in all the time that I was in Boise, my sense of direction, my concept of the compass, of north and south and east and west, was completely reversed. The sun came up in the west and set in the east, and with all the efforts of my soul I could not change that concept that was established there because of certain things that happen to the human mind when we move from place to place and we get twisted in our directions. How many of us have had this experience? How many of us, I ask, found it difficult to know our directions?

I have wives who come up here and who live upon the ranch, and the sun comes up in the west and sets in the east. They are some of the sweetest souls that ever lived, but they haven't the power to change this concept. They are out of focus, their sense of direction is reversed. I would like to say, brethren, that we are often in this position unintentionally because we have so little of the Spirit of God and so little control of our own minds that we cannot see how we are living short of the responsibilities of God, how we are not living up to our individual responsibilities, how we are not representing God to the world, because we are not godlike. We are not representing Him to our wives, because we are not godlike. We are not representing Him to our children, because of our lack of ability and spirituality to do so. In our community living we are unjustly dealing with our own brethren, unjustly dealing with our own wives, imperfectly conducting ourselves. Yet will we see our wrongs, acknowledge our mistakes before our Heavenly Father and to our brethren? We still persist in the same limited course because of our inability to do that.

This was impressed upon me this morning particularly because it applies to myself. All of these things can apply to me. If they can apply to me, I would like you brethren to try to apply them to yourselves and try to cease justifying yourselves in being what you are. When we justify ourselves in being what we are, it is nearly impossible for God to make us what we ought to be.

When I come up here from Salt Lake, I don't mean to get my directions all out of kilter. But do you think it is within my realm of possibility because of my limitations of the flesh, to change that situation in my own mind and have the sun come up where it ought to? The sun and the world do not accommodate themselves to our limitations. We have to adjust to them ourselves. Most of us are butting our heads against a wall, trying to get everybody else to conform to the opinions that we have.

The time has come, brethren, when we ought to be able to know when our compass is off kilter and our course is not in accordance with the will of God, and stop, when we are directed by God or his servants, justifying ourselves in



our own minds, and saying, "I know that the sun ought to be coming up over there, but for some reason that I'm not able to control, it somehow got out of focus and I hope the Lord will change it for me soon. I know where it ought to come up, I was taught where it ought to come up, and I want everybody to know that my compass is right, no matter where the sun comes up or where the sun sets."

Now brethren, maybe you think this little discourse is not applicable as it ought to be. I want to tell you, brethren, it is applicable in every sense of the word, to me, because it's still that way. But I have at least been able to understand that it isn't the universe that's wrong, that the sun doesn't really come up in the north up here. But there's something wrong with me in my ability to adjust to moving through space in country that I'm not familiar with, and somehow I've lost my sense of direction.

The Spirit of God is often not with us and with our spiritual relationships with the Priesthood and with one another and with our wives and our children. We go on destroying the confidence of our brethren.

It isn't our fault, it's their fault. At times we will admit that it's our fault and admit it long enough to salve our consciences so that we can live with ourselves. Then we're back in the same old rut, justifying ourselves for our misfortunes and unhappiness and the misery that comes among us.

We should thank God and have enough virtue in ourselves to see God's blessings upon us and to walk in the light of His love and to have our wives love us and our brethren respect us. But we still hang onto our weaknesses and justify ourselves in them. We don't rise above them, my dear brethren.

God gave us this life to get rid of our weaknesses, to perfect our lives, to become godlike, to be worthy of the outpouring of the Spirit of God upon our minds, to correct our sense of direction, and to enable us to get in tune with His holy Spirit and enjoy the outpouring of it in our lives, that its gifts might be ours. Few of us enjoy the gifts of the holy Spirit. Rarely are we moved upon by the Spirit of God to prophesy and foresee the future. Rarely do we hear even in our midst where we ought to be enjoying all of the gifts of God, the speaking in tongues or the interpretation of tongues, or the gift of visions, or holy dreams that come from God. These gifts are not among us, but they can be and they should be, as a body of Priesthood holders.

Nephi and the prophets of God speaking in the Book of Mormon to us in this day, have said, "Woe unto the people when these gifts are no longer among them. It is because they do not have the faith that they ought to have, or the righteousness. They have not purified themselves from the sins of the world as they ought to have done."

Now brethren, I perhaps often do things to you where I have hurt you, grieved you and was unjustified because my sense of direction was not right. If I have mistreated you or misjudged you or injured you because my sense of direction in dealing with the things of God was not right, God will hold me accountable and me only. But if in my dealings when my heart was right, my desires to serve God were right, and He justified me in my position in dealing

with you, then you are going to have to conform to get your sense of direction right, at least to acknowledge that you could be wrong.

How often we feel, "Oh, if my brethren who preside over me only understood! How earnestly I want to serve God. How desperately I'm trying to set my life in order, how honest I am with myself in these things." Yet, brethren, we go home, or on another occasion we find ourselves justifying ourselves for being in the position we are in, on the basis that all the things that happen to us are not our fault, they were somebody else's fault.

Now, I applied this lecture to myself for an hour this morning, because it does apply. It was as a revelation of God to me. I cannot change my sense of direction in certain places and under certain conditions. But I can acknowledge that maybe the world is all right and still on its course, maybe the sun is coming up in the right place and setting in the right place. The fault is mine and not the fault of God and His universe. If I have done that, I will not find it difficult to adjust my sense of direction to fact, to reality, and set my life in order as far as my association with the community is concerned.

God wants a people who love Him enough, who have sanctified their lives enough to admit their own mistakes, not just on their lips, not just to their brethren once in awhile, but to their heart and to their own souls. The Spirit of God is our compass. His hand-dealings with us are according to our limitations, and the things which we suffer are for our good if we would admit our own mistakes and not complain and find justification by picking on the other fellow. How many of us spend a good part of our day with the spirit of complaint and self-justification? How many of us spend a good part of our time trying to set someone else's life in order, when it would be a good idea to take a little time out and set our own life in order. How many of us think we have the spirit of the gospel, but we can't love God enough to set our own affairs in order. Perhaps you think I'm being a little harsh, but if I am, I meant to be. I will deal with you as I will deal with myself. I want to know when my compass is out of kilter. I want to have enough of the Spirit of God to acknowledge to God that my course is not perfect, that I can be lost without His guidance.

Brethren, as surely as God lives, if you cannot be subject to the direction of the Priesthood in living the united order acceptably up here, not only according to your own interpretation, in paying your tithing according to the pattern of God and not according to your will and designs, in living plural marriage in a godlike manner so that you can have wives who are queens and you can be a godlike king to them, and have children that are the seed of the Lord, because that's the reason God gave this holy law, if you cannot conform your lives to such a pattern, then God have mercy upon you. You will probably live and die with the spirit of self-justification that will make your perfection impossible.

Now brethren, this is my message to you today.

*9 November 1975. Sacrament meeting. Salt Lake City, Utah. TAKE SERIOUSLY THE ARTICLES OF FAITH. EARTH'S RENEWAL NEAR.*

Brothers and sisters, I want to take this opportunity to thank God for all of His wondrous blessings, to thank Him for parents who taught me to walk in the paths of righteousness, to thank Him for shielding me in hours of temptation when I might have fallen and robbed myself of exaltation, to thank Him for the wonderful wives that He has given me, and nurturing wonderful children that have blessed our lives, to thank Him for my acquaintance with some of the most wonderful men that have ever walked the earth, for a father who was exemplary in all things, to thank Him for the certain knowledge that God lives, that Jesus Christ, the Son of God, atoned for our sins and made it possible for us to be resurrected and live eternally.

We do not take seriously enough the Articles of Faith which are before us. I think every Latter-day Saint ought to memorize them, that we believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost. We believe that a man will be punished for his own sins, and not for Adam's transgression. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel. To walk in obedience to the commandments of God is life and light and joy and happiness. It will bring you indescribable joy in the daytime. It will bring you joy and light and life and companionship in the nighttime to comfort your heart and make your soul sing for happiness that God gave you light. It will give you assurance if you keep the commandments of God that through the atonement of Christ, you can indeed be saved and go back into the presence of your Father in heaven.

This gospel that God has given to us is the most beautiful thing in all the world. There is no beauty like the gospel. In the gospel's light, everything that God has made is beautiful. You never know how

beautiful a virtuous husband can be, you never know how beautiful a virtuous wife can be, how beautiful a newborn babe is, what rosebuds God has given us in the garden of God's life. We cannot know how beautiful that friendship is which would rather die than betray you. How beautiful is the love that Christ gave us when He laid down His life for you and me for our sins. Brothers and sisters, all that God has given us is beautiful. I thank Him this day with all my heart for the opportunities He has given me to serve.

I thank Him that many years ago when I came into Salt Lake valley. I told Joseph that I wanted to get a license to practice my profession in this state. He said, "Well why? Aren't there other things that you can do?" I said, "Yes, there are other things that I can do, but I would like

to practice the thing I specialized in, and that's obstetrics, to bring babies into the world." He said, "If you will persist, God will open the way for you to get your license here." Well, when I went to the first board, they had heard that I was a polygamist. I might as well have tried to climb a mountain on my hands as to get a license through that board. I reported back to Joseph, and Joseph said, "You persist and God will open the doors for you to get your license, and you will be an instrument in the hands of God in bringing many children into the world. You will be particularly useful to this people, because they need someone like you to help them."

Well, it has been my privilege to bring enough babies into the world to populate two cities as big as Hamilton, Montana. I have brought three generations of children into the world. I do not say this boastfully, I say it gratefully. I thank God for that privilege. This morning we brought a beautiful little 8 lb. 12 oz. girl into the world, and how my heart swells and thanks God for being an instrument in His hands for that privilege.

Brothers and sisters, I love you. I love the gospel. I love this people enough to lay down my life for you. I hope God will give us an opportunity to see how wonderful the privileges are which we have. It behooves us to set our lives in order to become that people, that we'll push spiritual things to the fore and bring to pass the redemption of Zion. Among all the Articles of Faith that is beautiful is that Article of Faith that says, "We believe in the literal gathering of Israel." Israel has gathered here this day. Regarding the restoration of the Ten Tribes, that restoration is at hand." ...that Zion shall be built upon this the American continent." The establishment of the Church and the restoration of the Priesthood has started the redemption of Zion, and Zion is the righteous, the city of those who are holy. The Priesthood, righteously exercised among men, is a nucleus of Zion. The day is at hand when Zion will flourish upon the mountains, as God has so beautifully predicted through all the scriptures. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes, that Zion will be built upon this, the American continent, and that the earth will be renewed and receive its paradisiacal glory. The day of the earth's renewal, my dear brothers and sisters, is at hand.

God bless you, the only way that we are ever going to make that come to pass is creating our heaven for ourselves by making our lives, as Saints, saintly, by making our lives pure, by raising up a pure and obedient children, by making this earth of ours a heaven on earth. The meek of the earth are going to inherit it. Who are the meek? Those who are obedient to God's commandments, who can be saved by the atonement of Jesus Christ. I pray God will help us to be that people in the name of Jesus Christ, Amen.

*14 November 1975. Pinesdale, Montana. THE SEVENTY'S CALLING. WASHING OF FEET. PRAY FACING TEMPLE. REBAPTISM. PLACE OF CITIZENS IN KINGDOM OF GOD. LUCIFER'S. CHURCH'S LIVING OF CONSECRATION AND PLURAL MARRIAGE.*

The calling of the seventies is to organize themselves, educate and prepare the elders and others for a seventy's calling. Then to go out and preach the gospel to the world. We are held under great restriction the way we are functioning now. We are preparing ourselves for our ultimate call to do what we ought to be doing. I pray God that will not be too far distant.

Our calling now is not preaching the gospel of repentance to the world so much as preparing the Saints and those we come in contact with for the sanctification of their lives when things are set in order. That is our primary call, and that includes the sustaining of constitutional principles of the United States, so that we will be in a position to continue to preach the gospel to the world and to our brothers and sisters.

Your mission is indeed when you are preaching the gospel to the world to cry repentance. But your mission in the Church, in Zion, is to prepare people for the living of the higher laws, and to magnify your

own office as seventy in preparing yourselves for the teaching of higher principles. Get yourselves ready. So your work is essentially, right now, the work of seventies in Zion, which is not going out and preaching the gospel to the world. You are not called to do that, brethren, and I emphasize that. Prepare yourselves to prepare those who have received the primary principles of the gospel, the doctrines of repentance, faith in God, baptism, the laying on of hands for the gift of the Holy Ghost, so that they will magnify their responsible positions and live these higher laws acceptably before God.

The part of our work in this dispensation which was given to us by President John Taylor, under the direction of the Lord through the Prophet Joseph, is that we should try to regenerate in the Church sufficient integrity toward the principles of the gospel so that we can bear off the Kingdom of God triumphantly. So we have the responsibility of crying repentance to the members of the Church in relation to everything that is contrary to the commandments of God.

So many of us, if we review our own lives, have come into this poorly prepared for the assignment that God has given. We are supposed to be holy before the Lord, we are supposed to raise up a holy seed unto the Lord. We are supposed to be godlike to our wives and our children. These are the things we are now emphasizing to prepare a nucleus of people who can push spiritual things to the fore and save the Church from its digression by example. That is our biggest responsibility....

RCA: The elders who are preaching the gospel to the world have not borne witness according to the commandment of God to that town or that individual or that family. "In this manner shall ye preach my gospel until I come. In this manner ye may know my disciples. In this manner shall ye justify yourselves before the world." You cannot do that unless you are preaching the gospel without purse or scrip, brethren. You do it under any other provision and you

are not living up to the full responsibility that God imposed upon you as His servants.

Q: Won't that necessitate a great missionary effort?

RCA: Yes. I anticipate, brethren, that that's going to come through the Church through God's movement upon them and the influence that we are bearing and will bear if we magnify our responsibilities properly. I want to tell you, brethren, the Lord tells us that when He comes, every place is going to be unclean and that there is not going to be a man to stand with Him. Now, that is one of the saddest tales that was ever told. That does not mean that He is not going to have some valiant people, because He's got to have them. He works through His children to bring to pass His purposes. He can do it all by Himself without all of this trouble. His love for us is such that He is giving us every opportunity to prepare ourselves.

But here in this community where we have prepared ourselves in every way that we know how to, by trying to abide by all the commandments of God, we still have our filthiness, our thievery, our sexual impurity. We can't do the work God expects us to do under those circumstances. So we have a great clean-up job ourselves. We can't do it properly until we abide all the commandments.

The Lord has shown to me in the last two or three months repeatedly one of the ancient commandments that has been given since the beginning of time where a place, if not temple, was faced where we call upon God. Adam turned his face toward Eden where he had been cast out of the presence of God until such time in his dispensation they erected temples for endowments, etc. All through ancient Israel they were calling upon the Lord in the exile, and they faced that place where the temple should have been, not where it was. In this day and age in the dedication of the Salt Lake Temple in the tops of the mountains, Wilford Woodruff said, "When thy people face this holy place and call upon thy holy name, no matter what conditions prevail to prevent them from coming into thy temple, hearken thou, O God, to their pleas."

Now, we do not remember our prayers consistently before God. We forget this morning, noon and night responsibility. We can't keep close enough to God and fulfill our destiny when we do that. It's like partaking of the sacrament. We do it once or twice a week perhaps. Thank God we can do it, because if our hearts are right in these times, we are at least for a few moments dwelling on the sacrifice that He made for us and the responsibility we bear to be clean and pure, to be His people and Him to be our God. But if we do that and it accomplishes that end, which unfortunately it does not always do, we still haven't prepared ourselves every day for the proper accepting of that ordinance so that our hearts are right before God. This is one thing where our people fall down.

The Lord tells us in the holy scriptures that before He brings to pass His purposes, that we will be crying to Him day and night for deliverance. Brethren, that's going to be true. I hope it doesn't come upon us at a time that we are so weak we cannot withstand. The way we are going to build up the

strength to withstand is by remembering our prayers morning, noon and night, facing the house of the Lord.

One of the reasons we don't do better in our businesses, in our wells that we dig, in our travels, in the sickness that is among us, and it is one of the reasons there is so much sickness among us, is because we are not constantly remembering our prayers before the Lord. There are many of us who have grown weary in well-doing. We cannot patiently endure the cross until the end. We do not persist in our course of righteousness as the scriptures tell us we must do. In the Lectures on Faith the Lord says it is the nature and disposition of most people to grow weary in well-doing. We say, "What's the use, I've prayed to the Lord and prayed to the Lord, and the moment we stop praying He doesn't give us His blessing anymore." That's the nature of things. The moment we stop seeking the Lord His Spirit no longer blesses us. We have power with God when His Spirit is upon us. Anything we ask of Him we can obtain by keeping His holy Spirit. We haven't yet learned that to be in communication with our Heavenly Father is a constant process of keeping the Spirit of God every day of our lives. Brethren, this is the duty of the seventies, to let our light shine as constantly as humanly possible. This is very hard, because we are mortal men in a mortal world. Our mortal problems are so constantly with us that it is very difficult.

But you can get to a point in your lives, brethren, where everything you do is dedicated to the Lord, where your prayers will be heard. I related something to my brethren last night that is to me an example of these things. I have been under great pressure in relation to the babies that I'm bringing into the world. Since I was here last time I've brought perhaps a dozen or more into the world. I have about seven or eight that are due. I got five of them in three days. I had four in labor Wednesday night. So I went to the Lord and I said, "Lord, I've got my hands full here, and there are so many things that can go wrong with this kind of thing, the responsibilities that I've got, I need your divine help. Bless me that everything that I do will be dictated by your holy Spirit. I will acknowledge your hand."

Brethren, I know through long experience that if we will learn to commit our problems into the hands of God, whatever happens will be His will, if we will commit ourselves into the hands of God in relation to these things, and live our lives the way we ought to. We can have power with God to heal the sick and acknowledge His hand in it, in relation to the most dread diseases, because God made our bodies and knows how to reverse the processes that destroy them. We've got to remember these things, we've got to remember our Father in heaven.

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The primary baptism after repentance, after true repentance and the laying on of hands for the gift of the Holy Ghost, if a man properly utilizes that wonderful ordinance and prepares himself for the gift of the Holy Ghost which will enlighten his mind and quicken his whole body, that primary baptism is

sufficient to qualify him for every other ordinance of the gospel, even to the coming into the presence of Christ. I want that to sink in. However, most of us have been so wayward and so forgetful of God. When President Young came into the valleys of the mountains he stated, "There has been so much wickedness among the elders of Israel among this people, that I want a revival, a renewal of dedication to the Lord. I will set the example. I will be baptized and have my counselors baptized, the Quorum of Twelve, and they will go to the presidents of stakes and bishops of wards, and every Latter-day Saint who wants to renew his covenants with the Lord, will be baptized."

That was done. It was a general revival, and it rejuvenated the Saints. But even after that, those who entered into plural marriage in many instances, were advised because of their waywardness and their hardness of heart, to be re-baptized before they entered into that covenant, in order that their offering might be more acceptable to God because they had been wayward and unworthy. When they entered into the united order, again they were re-baptized. Many times you find this recorded in your history, this is not news to you. At the time prior to his death, the zeal that he had in trying to establish the united order among the people was phenomenal. He went to them and said, "This is fine, and I don't think you're worthy, why don't you all be re-baptized and re-covenant?" In most instances they were re-baptized and still didn't do a good job of it.

There is no need for re-baptism if you have been walking in holiness before the Lord. That is the key to the whole thing. But if you haven't, maybe the president of the Priesthood will say, "For this holy calling and the united order, if you're called to the presiding council in the Church, or to be called to the presiding council of the Kingdom of God, you are right before the Lord, but why not be re-baptized?" This is very possible and probable. But if you have been walking in obedience to the commandments of God so that the Spirit of God can rejuvenate you through your fasting and prayer because you have not done something to cut you out of the presence of God, rebaptism isn't necessary.

In talking about this, I am reminded of President Brigham Young on one occasion. He called a special session of Priesthood together. He said, "Now brethren, I want you to present yourselves before me and before the Lord. I want to know how many of you are sexually clean. How many of you have committed adultery? Those who have, stand up." If I remember correctly, the number was 17. He was astonished. He said, "Well brethren, how many of you have committed adultery since you entered into the new and everlasting covenant? Five stayed standing. This is a pretty good example of why the Lord does not bless us. If I were to do this among our people, I would find a similar if not a greater divergence from the ways of the Lord among us who have dedicated ourselves. It is the saddest commentary in the world.

My heart has been filled with heartbreak and my eyes filled with tears because of the wickedness of this people. It is constantly coming to my attention. I hope God will forgive us and help us to prepare ourselves, help us to get the spirit of repentance, and help us to get the Holy Ghost.



Q: In the Kingdom there are the officers of the Kingdom, and there are the citizens. But what place, if any, is there for those who do not care for any type of Mormonism, and for other righteous men who are not Christians at all? Can they properly be called citizens? Where is their place?

RCA: They will be members of the Kingdom and under the direction of the Kingdom. You can compare it with the United States government. In the United States you have many individuals who are citizens by every requirement of the law. But you have those who are citizens by every requirement except those requirements that they themselves have not automatically fulfilled. They haven't registered; they don't vote; they don't exercise their prerogative. But they are nevertheless members of the kingdom. In one sense at least they are citizens of the United States.

Then in the United States you have many individuals who are here on the basis of desiring to become citizens. In five year's time if they take the necessary steps they can become citizens. But out of that number there are countless numbers who never do become citizens. Nevertheless, they are under the aegis of the United States government, and they are dwelling within the kingdom. When the Kingdom of God covers the face of the earth, that same situation will more or less exist. They'll all belong to the Kingdom of God....

Q: What will be required for their citizenship?

RCA: Complete citizenship will require baptism and the laying on of hands for the gift of the Holy Ghost.

COMMENT: That will require a belief in Jesus Christ and Joseph Smith.

RCA: That's right. But there will be many who will not fully qualify. They will be baptized in their own churches. They will think that qualifies them, but it doesn't. It doesn't deceive the Lord, it doesn't deceive the administrators of His Kingdom.

Q: Will they be allowed to hold that belief without contradiction? RCA: Oh yes.

COMMENT: In other words, they will be allowed to consider themselves citizens.

RCA: That's right. But if it came to a showdown and the rights of the Kingdom were to be enforced and they came before the courts of the land, they will be told, I'm sorry, you do not qualify as citizens; you'll have to qualify. They could go out of that court and say, "Well, I'm still a citizen, I can't get my rights." But their rights are what they earned. Their rights are what they qualified for, just as are our rights in this government of the United States. You can read from the law and say you've been in the United States for five years and you're supposed to be a citizen, but you haven't conformed to the law, and until you do you can't have the rights of a citizen. Every man who had that happen to him may squawk, but it doesn't alter the situation.

Q: Without the rights of citizenship, then, how would any people have a right to erect a church to their particular religious belief?

RCA: If you can see the picture as it's going to be, it will be a most astonishing thing to you, brethren. They have the perfect right to believe in no God at all, in the Kingdom of God if they want to. They will not be infringed upon, they will not be imposed upon. They will have every right to come and go as they please. But because of their non-compliance they will have their natural restrictions imposed upon them that the law requires, just as they do in the United States today, just exactly. You have the comparison. The kingdom of the United States is an earthly replica of the Kingdom of God, with its 50 states and two of them outside the dominion of the United States. That represents also the two men who are not members of the Kingdom of God in every sense of the word, that they might represent those who are not members of the Kingdom in every sense of the word. This example is given to us of God so that we may know perfectly how the Kingdom of God will function when it is established upon the earth. When it is here, the churches, the Lutheran, the Catholic, or no churches at all will still exist during a great part of the millennium, among the people. They will have the perfect right to come and go as they see fit. But they cannot exercise the rights of complete citizenship. If you don't believe it, then why does the Lord tell us in the 14th Chapter of the book of Zechariah that when the Kingdom of God is established and rules all of the world that if there is a kingdom or a people who do not accept all the Lord, and come up in the time of the feast of tabernacles when they are supposed to come up and bow their knee before God, if they don't come up, God will withhold the rains until they have had enough famine and enough punishment to at least come and bow the knee.

Q: When the Kingdom was established and they had other members than those who were in the Church, it appears that some of them got converted and then they were no longer like the states that were outside.

RCA: Well, yes-and no. The states that are outside the dominion are just as much states actually as the states inside the dominion in every respect of law. If they wished to tighten those cords and change their status and improve their status, that's their perfect right. The Prophet had an awfully hard time with some of the members of the Kingdom organization in the year or two that he was alive on the earth, because everyone of these guys decided they wanted to become members of the Church. He had a devil of a time with them because he couldn't keep them from doing that. Daniel H. Wells is one of the best examples I can think of. The Prophet had to keep telling him, "No, I don't want you in the Church yet. You can't function properly, you can't represent us properly, you can't protect us properly if you are a member of the Church. You've got to stay outside. You just behave yourself, now, until I tell you that you can be a member." Then some of them, especially after the Prophet died, said, "Now listen, I've stayed outside long enough, I want to come into the Church." Brigham had to appoint others to take their places.

Q: What effect will this new law the United Nations passed on Zionism have on the Jewish nation and on the Church?

RCA: It is God's design to place into the hands of Lucifer every power that he demands of the people of this world, to give him a full test of his power so that he cannot continue to come up as an accuser of his brethren and say, "God, you didn't give me a chance." That's just the way it's going to be. God will say to Lucifer, "I gave you every chance in the world. You have wreaked havoc, you have caused murder and you have caused destruction of nations, and you have done everything just the way you wanted to where the people would submit themselves into your hands. But out of all the generations of the earth I have these few who have remained faithful under all circumstances. I have delivered Job into your hands, I have delivered many martyrs into your hands. They have remained faithful, they have made their calling and their election sure. You can't touch them anymore." But concerning this congregation of people that God is going to save, He is going to give Lucifer every chance. Now, the governments of this world are almost entirely and almost completely in every respect in the devil's hands. He is executing presidential executive orders and governmental orders that will enable him to have complete power. When it gets to that point he will do everything he can to strangle the Saints out of existence. But through the power of God he cannot and will not be able to do it. We will be put in a position where, like the ancient Jews, we will have to exercise our rights and our prerogatives as quietly and as righteously and as consistently to strengthen the Kingdom.

The devil's program is to destroy our economic system so that they can come in and say, "Now you let us do this the way it should be done, and you be our slaves." That was the devil's original plan. Everything that is happening in all the world is consistent with this. The devil has tried to do this a number of times before. If the Nazis had succeeded with their superior race, they would have killed off the majority of the people of the world within a very short time. You know what they have done in Poland and among their own people and with the Jews, that Russia has done in the last 20 or 30 years among their own people and every nation that they have conquered. Brethren you don't know what's going on in the world. Millions of people are dying as martyrs to the truth as they see it. In Russia there have been more than 14 million Russian people that have been driven into exile in Siberia and have been literally and systematically murdered, or they have worked and starved to death and frozen to death, under government mandate. In Nazi Germany that same thing happened, not just with the Jews. That's what they are planning to do to the United States now. It's the devil's program, not just the program of men alone.

That's the reason we need to prepare ourselves, brethren, so that we can stand under any circumstances. Whether in life or death, it matters not, but that we will remain true. These things are going to have their effect upon us. You can thank God you don't see it just the way it's going to happen just yet, because your hearts would quail within you to think you had to be there. But if you prepare yourselves, when it comes you'll be prepared for it.

Q: Then there's the mark of the beast. It must be going to have a tremendous influence on buying and selling, in Pinesdale and other places....

RCA: That is part of the program. You are going to find that the Church's place in relation to this gathering in of the people and having holy places where we will stand, is going to be tremendous. If we can qualify, we will form an advance guard for this great work. God is moving on the Church to fill the destiny He gave them. The stakes of the Church will be gathering places for the Saints, and they will gradually increase in power as they draw nearer to the Lord and live up to the requirements imposed upon them, and as we set an example for them to live all the commandments. I told one of my wives the other day, that it is a wonderful thing to have seen the time when the Church was cutting people off the Church for living the united order, and then to see them coming out and starting to live it themselves. But why are they doing it? Because of the example that is being set to them by the Reorganized Church, yes, but more particularly by our own people. Because they don't want them to get so far ahead of them that they can say, "Well, for goodness sakes these people have been doing this all the time, and we didn't do anything about it." These things are gradually coming around. The Church is going to be a tremendous power in gathering the people together for this.

Q: But can the Church reject these commandments and then turn around and pick them up? What's the purpose of that? Besides setting an example like that, how can they be authorized to do this?

RCA: The Church has the authority to keep alive every principle and ordinance of the gospel. God gave that authority to them never to be taken from the earth again, and sufficient Priesthood will remain with the Church to bear off the Kingdom triumphantly. Coming up here, I was asked the same question. Are there plural marriages continuing in the Church today? My answer was yes. Well then how can they do it if it isn't under your direction? Because they have preserved that authority since the beginning of time down to this present time, and though they are out of order, they have a perfect right to keep the commandments of God.

*16 November 1975. Pinesdale, Montana. MUST CLEAN OUT INIQUITY FROM AMONG US. GOSPEL MUST BE SPOKEN, VOICED.*

I sincerely pray that the Lord will attend us while we are together, that we will covenant with ourselves to live an exemplary life. We are striving with our weaknesses, every one of us and succeeding in part. Like Paul, we die daily, repenting for the sins we have committed and the limitations we have had each day, and hope to arise the next day and do better. We do not want to suffer amputations to our personal bodies nor to our group as a body, because we love every man. But we urge you, brethren, to adopt this policy in your life

as I adopt it in mine. No matter what weaknesses I have, I will on this new day promise to give my life to God and to my brethren and my associates, so that I may be forgiven my past mistakes, so that I will strengthen the whole body and not tear it down. This, as we meet together, brethren, should be our promise.

Remember that the Spirit of God is not a spirit of despair nor of desperation, nor of giving up, nor of sadness. It is the spirit of gladness; it is the spirit of hope; it is the spirit of faith, it is the spirit of song; it is the spirit of giving all we have to each other, building one another up.

No matter what my brethren have done or do, no matter how foolishly they have acted, I shall ever try to hold out the hand of God to them. We have had brethren in our midst through past years who have been stalwart, faithful men who have come and said publicly again and again, "We will uphold the Priesthood, we will follow counsel," etc. We have seen them fall by the way. Almost in every instance when this happens there has been some major area in their life in which they have willfully and deliberately continued to disobey the commandments of God.

I tell you, brethren, if you hang onto your weaknesses, if you justify yourself in them long enough, as surely as you live you will depart from this work, as God is my witness.

Brethren, let us clean up our personal lives, and let us clean up this community so that we may be the Saints of God. God is not delaying His coming to us, His meeting with us individually and collectively, because He delayeth His coming to the ends of the earth, as it is written. It is because we are not prepared to meet with Him.

We can meet with Him, we do meet with Him in some rare instances where the servants of God are called by Him to do so. But we cannot meet with Him as a community or as a body of Priesthood until we have first stopped iniquity in our midst, every whit of it. I pray God will give us time to do it, and I do it in Jesus' name, Amen.

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The English language is a poor vehicle for our thoughts, because there are things that we think that sometimes cannot be said. The Savior spoke and taught things that would have been unlawful for the Nephites to say.

One thought that has come to me is this, and I want you to think about it. Sometimes the points that we hug to our hearts the hardest, that we think are our greatest virtues, are at the same time our greatest weakness.

I know men in this congregation and who are members of this work, who hang so tenaciously to an ideal that is in itself faulty, that they allow their ideal to destroy them. Now, you think about it, how that is possible. I will give you a very simple example. I know one man who has caused havoc in his family because he demands obedience. I know another man who causes havoc in his family because he doesn't demand obedience. Both of them are so tenacious in their viewpoint that they hate each other. Now, think it over. Are our ideals so

faulty, so hung to by us in our lives that they are a weakness in our lives? Re-assess them, my dear brethren.

My, how the time flies. I don't know whether you have become weary by listening to the address of your brethren and my carrying on, but I do know that I treasure these minutes we spend together. There are so many jewels of thought that have been left with us today. Our time is up and we'll have our next meeting soon. But I'd like to extend some thoughts just a little bit further.

God looked out over the vast expanse of this universe and saw materials, and by the word of His mouth and through the power of His faith brought the elements into subjection, organized the world, called His servants together and told them what He wanted them to do. He commanded them to obey, and all that came forth was good.

We by the word of our mouth and the faith that is in us, can teach the word of God and draw it to the attention of those who are our associates, shout it to the world. Without that voice we never get the message across to the people to its fullest extent. It must be spoken, it must be said. We can carry that beautiful influence of example wherever we go. But if we cannot voice our position, my dear brethren, then sustain it forever by our example. We have two parts of existence, teaching a principle and applying it. One is to preach it, to declare it, and the other is to sustain it by our example.

Let us not be reticent in defending that which is good, and then sustaining it by our example. Don't try to tear down but try to build up. Pick out the best that is in a fellow associate, and let that be a picture of him, and help him get rid of his weaknesses by pointing out a better way.

How do we overcome evil? Why, bless your hearts, we replace it with good. How do we drive evil thoughts from our mind? Never, never upon any other principle than this—we replace them with good thoughts. Because if we just simply try to dismiss them, we can't do it. We have to have something to replace them with. Replace them with good thoughts. Let us replace our weaknesses with strengths, our shortcomings with increased diligence, our sins with virtues, our criticisms with extolling the good that is in one another and appreciate them.

We had a little gathering last night. It was an unusual one. It was my family. We had a few others there. I would have liked to shared it with everyone of my brethren. It showed all of our childishness and our weakness, but it showed one other thing, and that was how wonderfully each of us has something very good given to us of God to strengthen others.

Let us use our virtues to do that. Let us see the virtues in one another. Brethren, if I have in any manner offended in my straight forwardness in regard to some of the things I speak of in our sins, I beg your forgiveness. I stand in a rather difficult position. I have reached the point in my life where daily I cope with the weaknesses of the Saints. I am not in a position where I can ignore those weaknesses, because these people in most instances come to me asking for my help.

If I void the issue and do not help them, I cannot throw a cloak of charity over their sins until I acknowledge them and tell them, and then say, "God loves you. It is never too late to repent." Some of the greatest men have been the greatest transgressors. Start now. No matter what you lose tomorrow, what you have lost in the past, tomorrow you can make every step a step forward and one to gain. Whatever we lose, God has told us specifically, applying to our day, that though our sins be as scarlet, He will make us as white as snow, if we will believe on Him, acknowledge our sins, repent of them, and cease from them.

Therefore, the message of the gospel is this-believe in God, repent of our sins and serve Him with all our heart, might, mind and strength. He is no respecter of persons. In every nation those who love Him and keep His commandments, are blessed. Let us be the example of those precepts and let our light shine to the glory of God, I pray. I can take each one of my brethren who are here and tell you what I admire in you. That would be a wonderful thing to me. I might embarrass you, but I can look into the face of every man in this congregation and in my knowledge of him, say, "You have some virtues that make you an outstanding instrument in the hands of God. Because of those virtues and because they are given to you of God, and because I love those things, I love you. I pray God to bless you.

*16 November 1975. Sacrament meeting. Pinesdale, Montana. VISITED BY JOSEPH MUSSER, AND FATHER.*

(He had called on various members of his family during the meeting, then gave the following closing remarks:)

I have given you my part on the program. My heritage to this gospel runs back to a father who was devoted to it with all his heart and soul. He was called long after the Manifesto to live the fulness of the gospel, under Church direction. I have carried that labor on, and I often feel my father's nearness. Our work reaches on into the eternities to our fathers and mothers generations back whom we have the responsibility of redeeming, and whom we must redeem in due time. I thank God we are assuming this responsibility here on the ranch.

It will not be long until we are meeting with those who are on the other side, and we will be among them and associating with them in our immortal, resurrected bodies. Our Savior's advent is near at the door and Adam-oni-Ahman is close at hand. Let us keep the spirit of righteousness, the spirit of love, the Spirit of the Holy Ghost with all of its attributes about us, so that the angels may be near us and we may have communion with them.

I rejoice to have had Brother Musser visit me once or twice since his departure. I have had my father come and talk with me and tell me something that was going to happen, which has long since happened. I feel our close

proximity to those who are beyond the veil. Brothers and sisters, they are with us in this room today. They love us, they are praying for us, they expect us to be valiant.

Let us who are having troubles in our families curb the spirit of bitterness, get it out of our lives and out of our hearts, and walk in the light of love and thanksgiving and cheerfulness and song and happiness, that we may be as angels of God to the world around us. This is my closing prayer, Amen.

*7 December 1975. Salt Lake City, Utah. RESURRECTION. CLOTHING IN RESURRECTION. CHURCH OF FIRSTBORN. PORTION OF ENDOWMENT RECEIVED. SOLEMN ASSEMBLIES. (excerpts)*

Those who were resurrected with Christ, were the prophets of God who had forsaken all their sins and cleansed themselves of all iniquity so that they were pure and holy. They were those noble men and women who had truly given their all for the gospel of Jesus Christ, the preaching of it, the advocacy of it, the exemplifying of it in their lives, and who were worthy to come forth when Christ came. This was the first part of the first resurrection. The first resurrection continues to include all other holy men and women and people, who so dedicate their lives to God, who had forsaken all their sins and through the atonement of Christ had been forgiven those sins that they had once committed, because they had departed from them. Therefore, the atonement which He made will bring them forth without condemnation, to God. That includes such men as Mormon, Moroni, and others who taught and tried to redeem their people centuries ago.

The first resurrection is continuing now and is bringing forth all those holy men and women who have justified themselves before God because they kept all of the gospel that they knew, and who forsook their sins so that Christ's atonement for them would be made efficacious in bringing them forth in righteousness before their Father in heaven.

That resurrection will continue, and in its relation to those who lived in each dispensation will be the resurrection to those who in that day and age, who at that time sanctified their lives, who forsook their

sins and made it possible, through Christ, to come forth in a state of perfection.

The second resurrection, or the second part of the first resurrection, in relation to the resurrection of the dead, includes those who died without law, who knew no law, who cannot be condemned because they knew no better, but whose lives were not vicious and malicious, and who would have received the law had they had an opportunity to do so. This will include the heathen nations that died without law. It will include every just and holy people who didn't know better. They are going to come forth in the resurrection.



You have a division of two parts of the so-called resurrection of the just. There are 3 resurrections, actually, the resurrection that started with Christ including the sanctified Saints, continuing to include those sanctified Saints in their various dispensations, down to the coming of Christ. Then the resurrection, the salvation of those who lived in Christ's time who receive of His gospel and who will behold His face and who will be translated or resurrected.

The second part of that resurrection is those who died without law and the heathen nations. The last resurrection is the resurrection of those who are unjust, who died in their sins, for whose sins Christ's atonement could not be efficacious because they forsook not their sins and were not worthy.

There are two specific classifications, those who sin because of weakness and remain in sin and darkness, and those who become sons of perdition. These are the last to take part in the resurrection, who come up only to be judged and condemned and to be cast out with the devil and his angels. Their sorrow and death and misery no man can know except those who partake of it.

I have touched upon this very lightly.

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In the resurrection of the dead, we are laid to rest if we are worthy and have partaken of all the ordinances, in our temple garments and in our temple robes, and with the Priesthood represented in those robes. When we come forth in the resurrection, we come forth as nude as we come forth in this life. The angels of God have appropriate clothing that is adaptable and appropriate to our resurrected bodies, or the spirit bodies that we have. Heber Q. Hale and others of the Saints of God who passed into the spirit world, have returned to us and told us there were angels there waiting to give us robes and take us where we were supposed to go. I believe this. Christ, when He came forth, His spirit body rose through the wrappings. This was one of the remarkable things about it. The wrappings were intact, and the napkin that had covered His face had been folded and laid aside. Undoubtedly the angel of God was very likely His own Father in heaven, who brought Him clothing that was appropriate for His mission. Christ came forth under circumstances where He had a mission to perform before He went to the Father. He went among the spirits who were disobedient in the days when the ark was being prepared and when the ark was made, preparatory to the destruction of the world. We are told by the servants of God that He did not go and preach directly to them. He organized those who had Priesthood in their day, to go and preach to them and give them their chance to hear the gospel. There is clothing that is appropriate to the nature of our resurrection, just as there is clothing appropriate to our burial. There is clothing that is appropriate to our living and walking among men, and God in His wisdom has adapted that according to their times.

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Q: When Christ appeared to Mary and told her not to touch Him, was He a spirit or a resurrected being?

RCA: He was a resurrected being. His first responsibility and duty before contacting even His wives was to report to His Father in heaven. As a spirit being it was the preaching of the gospel in the spirit world. ...A short time later after He had appeared to the Father, we find Him on the beach, and He said to touch Him.

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What has been said is all very true in relation to the Church of the Firstborn, even as it refers to the Church of the Firstborn as applying to the Prophet and his associates, which was the promise that He gave them of eternal life. That is the promise, but it wasn't the blessing in its fulness, it was the promise of that blessing. The Church of the Firstborn is a group of exalted beings who have kept all of the commandments and who have proved themselves faithful in all things, and have had their blessings confirmed upon them by the Lord Jesus Christ, and who have remained faithful unto the end, and is made up of resurrected, glorified beings. Now, on the earth we have a Church of the Firstborn. Are they resurrected, glorified beings? When you said they were the farthest from it of any people you knew, they are the farthest from it, because they are claiming something that is so far from truth that they ought to have enough sense to know that it is impossible, and it is blasphemy in the sight of God to make an assumption that they could be that. I haven't seen any of them that are resurrected yet. Maybe that's my fault. But I know that they aren't perfect. Members of the Church of the Firstborn don't go around murdering one another and taking the lives of others, and calling you up on the phone and telling you they are going to kill you.

The members of the true Church of the Firstborn are made up of sanctified individuals who have made their calling and election sure.

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When the Saints received their endowments in Nauvoo, they received them hastily, under trying circumstances, and only the essential parts, like an outline, were given. When those Saints who remained faithful came into the Rocky Mountains, who had received their endowments, Brigham Young called them up again to the St. George Temple and other places and gave them the fulness of that endowment, because they had proved worthy. There are only a handful of people on the earth today who know anything about the fulness of the endowment. None of those who are receiving the endowment in the temples now, are receiving a fulness of that endowment. They are receiving a portion of it, an outline of it. In that outline, many of the oaths, and covenants and promises have been completely taken out of the endowment. We are going to have to have a setting in order of the temples. We are going to have a setting in order of the Priesthood, and that includes ourselves, because we, too, are out of order. We are going to have a

setting in order of the Church. These things are part of that prayer that we should ask of God.

Some of my girls came into this work early, 40 years ago, and they asked Joseph, "Should we go and get our endowments while we can?" Joseph said, "Yes, go and get a portion of it. It is better to have half a loaf than nothing at all. Go and get as much as you can. If it had not been efficacious, Brigham Young and his associates wouldn't have given a portion of it when they were in Nauvoo." It's wonderful to receive a portion of something. After all, brethren, we are living a portion of the gospel, and it's better to have that than nothing at all, isn't it? It's a foundation upon which we build. If you go into the temples today, we are literally fulfilling in the house of God the prediction of Isaiah when he said, "They have transgressed the laws, changed the ordinances and broken the everlasting covenant."

Brethren, it's a sad state of affairs. But I am going to say that any individual who can go to the house of the Lord and wear that holy garment and receive a portion of the endowment, will be blessed in the measure of that which he receives. We need God to hear and answer our prayers, because the early Saints in Christ's time took about 200 years to apostatize, and we have done it in a much shorter time. Things are going to have to be set in order. But don't forget, God Himself promised Daniel and the prophets in this dispensation that sufficient Priesthood and ordinances of the gospel would remain with the Church to bear off the Kingdom triumphantly. God recognizes His Church and the ordinances that are properly performed there. If you want to see how long-suffering and kind and merciful God is, consider Israel itself, who was given repeated opportunities to receive the fulness of the gospel, whose apostasy was almost complete, and God added a set of ordinances to the gospel and left them for 1,500 years without the gospel at all. There were no saving ordinances. Yet He allowed the Aaronic Priesthood to administer those ordinances, and He recognized their authority insofar as they went until the time of Christ. Then when they slew Zechariah, the last one to hold the keys of that authority, his son John came bound into the wilderness, he took one last man and said, "I'll honor your Priesthood and your authority, and you may baptize my son."

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Q: Will there be specific people to resurrect specific persons, or might I, if I prove worthy, be permitted to resurrect my own son?

RCA: There is an order to these things. The President of the Church or the President of the Priesthood doesn't go into a man's home and tell that man's wife and children what to do. If a man has honored his Priesthood and is worthy and has been resurrected, he has the privilege of resurrecting his wives and his children. But if he can't do it, and he is incapable of it, and he is unworthy, then those who do have authority who are next in succession in line will have that privilege and honor. If any of them do not have it, then Christ can come Himself or send His apostles to do it. He is going to see that they are resurrected if they are worthy. But no Priesthood steps in and does the work for a man and his family

that he is qualified to do for himself. Every man has the right to give his family patriarchal blessings. Most of us feel unworthy of doing that, and therefore we call upon a patriarch who has been set apart to do this. Why do they have patriarchs set apart to do it? Because there are so many fathers in Israel who don't feel qualified. So when we don't feel qualified when the resurrection comes, and we say, "Well I consider myself unworthy," then somebody who doesn't consider himself unworthy and who knows he has that right and privilege, will do it for him.

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We are on a terrestrial world in a telestial condition and the sun rises and sets, and we enjoy its presence and its blessings and its warmth and its life-giving powers, every man, woman and child who lives here, no matter how degraded they are. We enjoy the glory of this world, everyone of us. But do we all enjoy the glories and the blessings and the power of the Priesthood and the endowments and the ordinances of it? No. Everybody who comes forth in celestial glory will enjoy a fulness of that glory, because it is impossible to withhold the glory that comes from the presence of God from encompassing everything that is there. But the blessings that they receive will be according to their worthiness and the position that they occupy. Doctrine and Covenants 132:16 says, "These are they who received my gospel but who did not enter into this law which was instituted by my Father for those who were to enter into the fulness of my glory. Wherefore, they are ministering angels to those who are worthy of a far more and exceeding weight of eternal glory." In the celestial glory there are three degrees. We will receive the power and the glory of the degree in which we come forth, whether we are to be ministering angels, or whether it be into a situation below the Gods in taking care of their children and of their households, whatever situation may be. But we cannot be like God unless our lives have been godlike.

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Recently the Church leaders have held some very sacred solemn assemblies. Sometimes these solemn assemblies include only the presiding authorities like the Presiding Bishop, the President of the Church and Quorum of Twelve and the First President of Seventies. Then they reach out to include presidents of stakes and bishops of wards and presiding officers. In the recent ones that have been held, they have been of a more complicated and extensive nature. Unfortunately, one of the most terrible problems that is confronting them is how they are going to save the daughters of the Church from marrying into polygamous families, and what they are going to do with the polygamists. It's a marvelous thing that such things can be considered before our Father in heaven in such a time as this. It draws to our attention how much need we have of repenting of our sins and sanctifying our lives so that we can be justified before God that their prayers and their consideration may be returned upon their heads and

not the judgments of God upon ours. So let's live our lives so that we can merit God's blessings.

*7 December 1975. Sacrament meeting. Salt Lake City, Utah. FAITH.*

We have had an opportunity, my brothers and sisters, to concentrate our thoughts upon the power of prayer, and to feel the outpouring of the Spirit of the Lord. I would like to add just a little to what has been said.

A little child sees his mother and father and brothers and sisters walk and talk, and he imitates them with the assurity, beyond doubt, that he, too, can talk if he keeps on trying. Without physical exertion and the exercise of that surety within himself, he will never do it. He sees the father and mother walk, and he tries, and he falls, and he gets bruised. But he keeps on trying until he walks. Then it becomes such a common, everyday thing to him, that to walk or to talk requires no seeming mental exertion or physical coordination. It is more or less an automatic thing with him.

Everything that we accomplish is the end result of faith, faith that it can be done, or that we can do it. Without faith it is impossible to please God. Prayer is the soul's sincere desire, and God has said, "Whatsoever a man desireth with all his heart, he shall receive." If you were going to move a mountain with a shovel, it would take considerable physical exertion. If you used a wheelbarrow, you'd get it done a little faster. If you had our mammoth machines to do it, you could accomplish it a little faster. With all these things, you know it can be done in just a matter of time.

But if you add the mental exertion equal to the physical exertion required to move that mountain, the power of that mental exertion, through faith, could move it without physical exertion. There is opportunity in our lives to have this faith. With God's help we can do it. If we don't know how to do it, God will show us how. If God hasn't shown us how, if it is God's will, He will do it for us if we ask in faith.

In many areas among us we have miracles being performed. Miracles? Yes, miracles. I see them nearly every day of my life. God has told us in the scriptures that Israel is like a mother in travail, who, after much tribulation, bringeth forth her child. The bringing forth of that child is not only the coordination of her physical abilities, but the absolute, constant assurance that a task which is seemingly impossible, in which she lays her life on the altar, each time it happens can be accomplished with God's help.

Her body becomes the integral part of the exercise of that faith, being one with her faith in bringing forth her child. When our bodies become so coordinated in their harmony with the Spirit of God, and we ask Him to teach us how, most of the time He prefers to accomplish His miracle for us in this manner, that He teaches us how. We were sent here to multiply and replenish the earth and subdue it, and if He does everything for us, we're not getting there. But if He doesn't teach us how, then we use the mental exertions to say, "Oh, God, I'm in a position where I cannot accomplish what you want me to accomplish, unless you show me the way." Then we put ourselves in the hands of God. He shows us the way, and we bring to pass His purposes. Sometimes it is in the deliverance of a mother in childbirth, sometimes it is in the saving of life. I could reiterate so many examples of this in my lifetime. Sometimes it's in the conversion of people in the outpouring of the Spirit of God so that they know that the gospel is true. Sometimes it's in the giving of our lives to the purposes that we have dedicated them for. In any event, if it is God's will, how glorious to be like Parley P. Pratt and David Patten, or Jesus the Christ, and give our lives for that cause. No gospel that does not require the giving of every iota of our physical strength and our mental exertion and the exercise of our perfect faith, can give us the fulness of exaltation.

We must arrive at the time when we ask in perfect faith for those things that we know are God's will concerning us and those whom we love. If we ask in perfect faith, as surely as the sun comes up in the east, God's purposes in us will be fulfilled. What does it matter if they are fulfilled in the accomplishment of the glorious design now apparent, or the accomplishment of a much more glorious one in which we lay down our lives for God and our fellowmen whom we love?

The Lord has told us that He would first give us the smaller things that we find in the Book of Mormon and in some of the Doctrine and Covenants. One-half of the revelations given to the Prophet Joseph Smith are not given to us because God showed unto him our unbelief. He could not give them to us in this generation. But they are there waiting for us. The majority of the scriptures pertaining to this dispensation have never been placed in our hands because of our unbelief. The Lord said, "I will first try my Saints. If they will adhere to these smaller things, then I will give them the greater." We are waiting for the greater, waiting. But while we are waiting, how much are we doing? How many foibles of the day am I able to lay aside in order to draw nearer to the Spirit of God and let it pour out its holy influences upon my body and heal it and strengthen it and enlighten my mind and give me the revelations of His mind and will.

To the extent that I must turn to physical adventures, physical satisfactions, physical things that occupy my time and my opportunities to serve God, to the extent that I do that, I cannot be wholly in accord with the will of God because I am not doing all those things that He placed in my hands that let me give all that I have to His service. Brothers and sisters, this is the kind of people God wants us to be, a kind of people that prays and asks of God the sincere desires of their heart, a kind of people whose sincere desires are to do God's will

and fulfill their measure of creation, their place in existence, a kind of people who are so concerned with the welfare of the human race that they are willing to give all their time and all their talents and their lives if necessary, as Christ gave His, to help Him redeem the world. We can and will become that people, with God's help. This is my faith.

Sometimes I see us with our groveling weaknesses and our ambitions and our insistence upon doing that which we desire and not that which God desires, and I wonder if we'll ever make it. But I know we'll make it, because God has said that we will. He said He will come to that kind of people. He has delayed His coming because we have delayed our perfection, and we have not that faith which gives us the fulness of those attributes of godliness that make all His powers manifest in our lives.

God help us, brothers and sisters, to devote our thoughts, to exercise our minds, to put our physical bodies under the control of God so that when we exercise our minds we can put every physical power along with the mental and spiritual attributes we have to bring to pass His purposes in us.

These things I say. I praise God that He has given us a knowledge of His existence, the absolute knowledge of the atonement of His Beloved Son for our sins, that He has restored the fulness of the gospel, that the powers given to us through obedience to that gospel in order to exalt ourselves and become like God, are in our hands, that we can be instruments in the hands of the Lord in bringing to pass His holy purposes in a generation that is more glorious and more beautiful than any that has ever come into the lives of the children of men. Yes, more glorious and beautiful than any, and a day when tribulation and sorrow and death and destruction will be a parallel to it.

I would like to re-emphasize that after much tribulation and dedication, cometh the blessing. How much are we able and willing to give? That I will leave you to answer, in Jesus' name, Amen.

*10 December 1975. Relief Society. Salt Lake City, Utah. CHRIST TAUGHT US TO SEEK FOR LIGHT AND TRUTH. JOSEPH THE PROPHET MADE ORDINANCES AVAILABLE. BECOME THE SAINTS OF GOD.*

The coming of our Lord and Savior in the meridian of time was, of course, the most momentous thing that has ever happened in the history of our world. The manner in which He demonstrated to you and to me that he who saves his life shall lose it, and he who loses his life shall find it, is something that we can all meditate upon a few moments tonight.

In the eyes of the world, Christ's life was a seeking for light and truth and the gathering of His disciples, and the loss of everything, which was, of

course, His most brilliant and glorious life itself when He hung on the cross. In the eyes of the world, our seeking after light and truth and being willing to go anywhere and everywhere, if necessary, in order to find it and obey it, is a small example, if we do our best, of what Christ has taught us to do in the life that He lived and gave.

The mission of the Prophet Joseph in which the dispensation of the fulness of times was ushered in, with the keys of all former dispensations restored, the restoration of all former gospel ordinances with their saving principles, were made available to you and me, was second only to that of the advent of Christ. This prophet, sealing his testimony with his blood, laying his life down to make his work fully efficacious, has opened the doors of the world to the access of all that is most holy and beautiful and wonderful, if we will receive his message and walk in the light of it, and has also condemned the world to the most terrible destruction that it has ever faced since the flood, if we do not. We are going to have the choice of taking one or the other of these ends.

It is the determination of those of us who are gathered here tonight, to understand that that gospel that does not require the sacrifice of everything in life that we have, including our lives if necessary, laying them down as well as giving all of our time and resources to the obedience to God, is the only gospel that can give us that life which Christ offered to us when He laid down His life.

So now the course is laid before us. The choice is ours. Many of us will doubtless fall by the way, feeling that the price is too high. But I wish to emphasize that Eliza R. Snow, Joseph F. Smith, Brigham Young and Heber C. Kimball, and many others, said that unless we are willing to lay down our lives for the principles of the gospel, if it is required of us, they have no saving efficacy for you and for me. Therefore, the opportunity has been carried on to us in this little hall tonight, to not only know the gospel, not only hear it and to be aware of it, but to obey its ordinances at the cost of all earthly things, including our lives if necessary. All things that we do in relation to the gospel, the appointment of the Priesthood, the meeting of the Relief Society, the traveling of the Saints from place to place to carry the message of love, the gathering of our children to teach them the first principles of the gospel and to choose right rather than wrong, are but filaments and additions to the fundamental principles of the gospel of Jesus Christ, laid upon the premise established by Adam in the beginning of time by the angel of the Lord, that "whosoever believeth upon my name and is baptized by one having authority, and receives the gift of the Holy Ghost and enjoys its blessings because of his righteousness, is of my church. And whosoever teacheth more or less than this, saith the Lord, is not of me."

But remember that the laying of these foundations, these primary principles which identify us from the world and make us different from the world, so that we can be called the children of God instead of the children of men, are the beginning of that great work, and not the whole of it. They are the opening of the portals of that eternal university which lead us into the knowledge of all things. "For whosoever receiveth my truth, saith the Lord, and obeyeth it and seeketh after more, shall find them till he knoweth all things, and all things shall be subject to them."



This is the glad message of the gospel. This is that gospel which we seek to perpetuate in this life. This is that set of principles which make our lives beautiful and holy and worth living for and which usher us into the presence of Christ, or in knowing them and falling short, make us and our lives most miserable. For those who have the gospel and understand it and do not obey it, are in a far worse condition than those who never knew the light and the truth. Because where much is given, much is expected.

I know that many of us suffer many little hardships that grate upon our nerves and try our souls nearly to death. But such things ought to be laid aside, remembering always that the Spirit of God is the spirit of love, the spirit of peace, it is the spirit of unity. Let the wives obey their husbands, and let the husband's contact with them and their instructions to them be of such a nature that they only reflect his obedience to God. For no wife is expected to obey her husband except in righteousness. No husband is expected, of course, to obey God except in accordance with the divine will of our Father in heaven.

So let us become the Saints of God. There is no time like the present to resolve that that's what we are going to do.

I am happy to be here, and I pray God to bless you. I hope that the few remarks I have made have been adequate to the occasion. I ask God's blessings upon you, Amen.

*14 December 1975. Sacrament meeting. Salt Lake City, Utah. WIVES SUSTAIN HUSBANDS IN DISCIPLINING CHILDREN. DEFINITION OF FOLLOWING THE LIVING PROPHET. LIVE TO BE WORTHY OF CELESTIAL GLORY.*

(During sacrament) These ordinances of the gospel are administered to us that we may have the forgiveness of sin, on the basis that we will repent of our sins, make amends for grievances against our brothers and sisters, and ask God to forgive us upon the basis that we promise to keep His commandments, that we may have His Spirit to be with us. Let us dwell upon this fact, that we are partaking of these emblems to remember how Christ's body was broken for us, how Christ's blood was shed for us, how an infinite atonement was made for us by the sacrifice of His life and the gift of His Father in heaven, who gave His Only Begotten Son, that we might have eternal life. Let us think for a minute what it meant to a loving Father who had a Son, who for millions of years had served Him faithfully in all things, who offered His life, who in the Garden of Gethsemane felt that burden and responsibility so terribly upon His shoulders, that He sweat drops of blood and begged the Father, "If it be thy will, let this cup pass from me."

Let us remember, too, how Abraham was asked to give his only son, Isaac, as a sacrifice, which he willingly offered, and from which promise to God he was delivered. Our Savior, Jesus Christ, was not delivered from that responsibility which He gave. Let us remember these things as we partake of the sacrament.

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The remarks that were made by Sister Beth have not been prepared, but were prompted by the Spirit of the Lord. We can all profit by them. You know, we spend a considerable amount of time sitting in judgment upon others, saying how the authorities are out of the way and how they have transgressed the laws and changed the ordinances and broken the covenants. This is true. But this is something that rests in their hands--only in ours to the extent that we can pray for them, that God will help them to change their lives to conform more to His will.

I wish God would bless the leaders to return to the gospel of Jesus Christ as restored by the Prophet Joseph Smith, for which gospel he shed his blood and laid down his life. I wish that we could live the united order, the law of consecration, the law of tithing, the manner in which the Lord told us to administer the sacrament. I wish we could do all these things properly, according to His commandments. I wish we could wear the temple garment as Joseph F. Smith said we should wear it, when he put a placard up in every chapel of every temple in the Church, which read, "Let the Saints regard the garment which they wear as second only in virtue to their own chastity, and let them wear it as God revealed it, with the sleeves a little above the wrists and the legs a little above the ankle, and the strings and the markings as God revealed it. Let them mutilate it in no way." From the year 1903 until the year 1932, that placard was in every temple. It has been taken down now. We have a new revision, a change of things that once were sacred that are no longer necessary.

Two weeks ago Wednesday, instructions were given throughout the Church that the garment of the Priesthood as it was once worn and advocated and taught by President Joseph F. Smith and all of his predecessors, is no longer necessary. They advised all of the Saints to wear the street garment in doing work for the dead and for themselves in the house of the Lord. They said that only the marks were necessary. I view these changes as a changing of the law and ordinance of the gospel.

When our boys can wear the markings on the garments when they are in the armed service on their belt in a little leather bag, and be keeping their covenant, when our women folks can wear them in their purse because it does not enable them to conform to the fashions of the day, I view this as a change.

Either the gospel was true in the beginning, or it is true now and false in the beginning. If it is false now, what hope have we that it was true, if we are going to adhere to the premise that we are right, now.

We have been urged to follow our leaders, that the living oracles are more important than all the written scriptures. I agree to this upon one premise and one premise only, that the world was in gross darkness, and gross darkness covered the earth and the minds of the people until God again revealed His scriptures through a prophet of God, who, like Moses, spoke to the people because he had seen the face of God. Such a prophet, revealing the proper interpretation of the law and the testament to the children of men, knew what he was talking about. His word and his testimony was of more value than the scriptures because he was God's mouthpiece to our generation. Joseph Smith the Prophet was the Moses of this day. He was God's mouthpiece to this generation. We are told through his successors, that if we do not obey that gospel which he taught, God will peradventure give to us a law of commandments that will not give us eternal life, as He gave it to ancient Israel through Moses. For God will judge us by the manner in which we follow our Moses, as He judged ancient Israel by the manner in which they followed their Moses. This talk was given by three of our prophets and apostles within the last hundred years, repeated a half a dozen more times in substance by the leaders of the Church. Brigham Young, himself, who uttered the statement that the living oracles were more important than the scriptures said that this was true, providing the living oracles sustained what the dead prophets had written and sustained the gospel unchanged and unvarying as it had been declared through the mouth of the Lord Jesus Christ.

There is another attitude that I take in regard to living prophets, and that is this: Christ, in speaking to the ancient Jews, said that He was out of order because He did not adhere to the dogmas of the high priests of His day, Caiaphas and Ananias included. "If ye say there are living prophets among you, you would adhere to their word. But we do not what this man says, for we have Moses and Abraham and Isaac and Jafcob to follow. In this ye do not understand. For I teach the gospel that they taught, and they are not dead. God is the God of the living, and not the dead." Therefore, our Prophet Joseph Smith is now living, holds the keys of this dispensation, and we are told in a half dozen places in the Doctrine and Covenants that this generation will be judged by those precepts and commandments which he gave to us. Joseph Smith the Prophet said, "Press onward! Obey all the commandments of God, all the laws, all the rites, all the ordinances, until you have made your calling and your election sure."

Now, we as Latter-day Saints justify ourselves in obeying part of the gospel. I think we have the tremendous success of having about 17% of the Church members who pay a full tithing. The tithing law was given to us, like the law of Moses was given to ancient Israel, because they would not live the law, the celestial law that God gave them. God said, in speaking of the united order and the law of consecration, that Zion could not be redeemed until they obeyed the celestial law which He had revealed to the Prophet Joseph. Brother Parley P. Pratt says that we will never see Christ come in His glory if we do not live the united order and the law of celestial plural marriage. He says the monogamist will never be able to prepare us for the coming of Christ. If we wait for them to prepare for the coming of Christ, He will never come.

Now, I state these things, I believe in correct principles, I believe that you and I should attend to and see that correct principles are not only taught by us, but observed by us. Daily my heart is broken by the evidences of the fact that we are ourselves preachers of the word and not doers of it. It is time that we set our lives in order, brought our children up in light and truth. As fathers, holders of the Priesthood, we are true representatives of God. A holder of the Priesthood should be godlike in every attitude that he manifests to his children and to the children of men. He should rule his wife and his children, not with an iron hand, but with the hand of love and example. If he would do these things, he would have no trouble in the main, in directing his wives to follow him.

But some of our lovely women, God bless them, know-they don't just think, they know-that they've got more sense than their husbands, that they are more intelligent than their husbands, that they know how to raise their children up better than their husbands. If their husbands correct their children, they are right down their husband's neck right this minute! They are not doing what they would have them do, in correcting their children. As has been brought out, there is no chaos that can be greater than that chaos created in the little mind of seeing father and mother at variance, and a good woman, a woman they love, telling their father to take his place and bow to her will. God gave the gospel and the Priesthood so that we would know the order of heaven. If a man holds the Priesthood, it is his responsibility before God to provide for his wife and his children. He is the father, he is the husband, he is the head. In the house of God, the wife is to obey him in righteousness. Then the mother holds a position in life that is as fully important as fatherhood. She is his power to endless increase. She is the advocate of his will to his children. She is the joy and the beauty and the better part of human nature. Always there have been more women who have accepted truth and obeyed it than there have been men. This is why the law of celestial plural marriage is patterned after the order of heaven, because it was God's intent to save us after the manner in which we kept His commandments. Since there are more women obedient, they have to have an avenue and a channel by which they might have salvation offered to them in its fulness. This law was given to the children of men that they might bring up a righteous seed in the dispensation of the fulness of times, that would prepare their children for the fulness of glory, that would give a countless host of valiant spirit children waiting in the spirit world a chance to come into the families of the Saints, who would be taught the fulness of the gospel and how to sanctify their lives, and how to preach the gospel to the children of men, and how to be examples in all things.

We have strayed from that ordinance now to the point that it is abhorrent to the majority of the members of the Church. One by one we surrender the principles, from the laws and the ordinances of the gospel. The day is at hand as

surely as there is a God in heaven, that the majority of the members of the Church are going to adopt the position that the Negro is entitled to hold the Priesthood, and that it is perfectly all right for a white girl to marry a Negro man, and for a Negro girl to marry a white man. Mark you, it's just as sure to come about as the change in the garment. It took ancient Israel in the day of Christ about 250 to 300 years to completely apostatize. We've doing well; we've done it in about 125. Not altogether, but we're on our way very rapidly.

Let us not take the position because these things are so, that we are more righteous than they. Because where much is given, much is expected. We will be judged by that law which we know and understand and have willfully obeyed. We are falling down in our own way so that our example is not as good as it should be before the children of men. It is the duty of this people to fulfill prophecy and come forth out of the midst of the Church of Jesus Christ of Latter-day Saints and push spiritual things to the fore, not by precept, my dear brothers and sisters, but by example.

When husbands break their covenant and come to me and say, "Brother Rulon, I have broken my covenant, I am no longer virtuous. I have been wicked and malicious. What can I do?" I say, "Brother, we love you, we do not hate you, our heart breaks for you. We have watched the course you have been pursuing. We have warned you time and time again that if you continued in this course, this would happen. Now it has happened, you are beyond our reach to help you. Nevertheless, it is never too late to repent. Turn unto God, ask forgiveness of your sins, cease from them, and earn the blessings from God you are entitled to and able to receive. Because if you do not, you will be destroyed." When women come to me and say, "Brother Rulon, I have transgressed my covenant. I have sinned against my husband, I am no longer a virtuous wife and a good mother. What can I do?" My answer to that dear woman is, "We do not hate you. God says we do not hate His children, we hate their sins. We warned you that this was going to come. As servants of God it was our responsibility to warn you that if you continued on the course you were pursuing that this would happen. Now that it has happened, come, let us buoy you up and help you. Let us earn all that we can earn. But what a sad thing it is that in a moment we can destroy so much of a lifetime and a future in eternity."

Brothers and sisters, as fathers and mothers, let us prize our virtue far more than we prize our lives. Let us walk in holiness before the Lord. Let us be worthy of our wives and our children. Let us not forever lose the blessings of celestial glory. Because there are certain sins that we can commit that will never, never, worlds without end, permit us to come back into the presence of God the Eternal Father.

Mothers, you who know more than your husbands, let us not forget that in the house of the Lord, you promised to obey him in righteousness. When you take a position with your children that is in opposition to your husband, you will be held accountable to God, as God lives, for breaking up the harmony of the home and not permitting your husband to direct it as he should do. The wife who takes the position, "I can't sustain my husband. When my children come to me, I never sustain him, I just take a neutral ground. I say, 'Well, what shall I do?'" When you

take this position, you are not creating that atmosphere which builds up in the home the Spirit of Almighty God.

Let us set our lives in order and our families in order, in order that the Spirit of God may be in our homes, that we may bring our children up in light and truth. This is most important, and the message that God has for me to give to you this day. I tell you, brothers and sisters, it is time to repent. I have three or four men in the past few years, who have fallen into the category I have mentioned. I have a number of women in the last three or four years, who have fallen into this category. My heart breaks for them. God, Himself, weeps for them. I have wept for them. Let us not get ourselves in a position where it is too late to aspire to the fulness of celestial glory and those glorious principles restored for the last time upon the earth.

This is my prayer, and I ask God's blessings upon you to this end, that we will do this. Amen.

*21 December 1975. Sacrament meeting. Salt Lake City, Utah. WORLD RIPENED IN INIQUITY. COMING OF CHRIST NEAR AT HAND. PREPARE YOUR LIVES AND OVERCOME WEAKNESSES.*

We gather together in this hall, in this day and age, under these circumstances and renew our covenants with our Heavenly Father, and promise once again to keep His commandments, that we may have His Spirit to be with us, and renew that assurance that our sins are forgiven us if we are doing the very best that we know how. God does not expect any Latter-day Saint to do any better than he knows how. And if we do the best that we know how each day, overcoming the weaknesses that are ours, God will bless us and add to us and strengthen us and make our lives more beautiful.

Our hearts should indeed be filled with gratitude when an all-wise Heavenly Father, who has given us the knowledge that we lived in the spirit world and were once in His presence, and that when our time came we could come down here and take our tabernacles, who took upon Himself flesh and died that we might live, and sent His Only Begotten Son, that He might atone for the fall, and if we would forsake our sins, we could come back into His presence and behold His face. My heart is filled with gratitude today for God's goodness. I want to take just a few moments to thank my Heavenly Father for the testimony of the gospel that I have, for the knowledge that He lives, for the brothers and sisters here who have gathered together and are striving with all their hearts to dedicate their lives to the perpetuation of the fulness of the gospel. For these who have made their dedication and are doing the very best they can, I rejoice with them in the

testimonies that they have and the effort that they are making, for those efforts will be abundantly repaid.

For those of us who are still stumbling along the way and doubting from day to day as to whether the course we are pursuing is acceptable in the sight of God, with them I raise my prayer to God that they may be strengthened, that they may have the assurance that the course they are pursuing is right. I adjure them to search the scriptures. For in them they will find the words of eternal life, which when received and embodied in their thinking, will bring them to an assurance that the course that they are pursuing is right in the sight of God if it so be that they are doing everything they can to keep the commandments of their Heavenly Father.

I want today to thank God for my noble parentage. For generations they have lived the fulness of the gospel to the best of their ability. And for this I owe my principal blessings. For God has said that in the seed of Abraham which would come down to us in the blood of our ancestors, we should have special blessings and privileges. In my patriarchal blessings given to me by Patriarch Wride, who as far as I know did not know that my parentage was polygamous, told me that because of the parentage I had that I should be abundantly blessed. And this I know has been true.

Today I want to take the opportunity because it is near Christmas time and the end of the year, to thank Almighty God for the wonderful wives that God has given to me. If ever there were upon the earth women who were noble and who were trying to live up to their responsibilities and who are forgiving of a husband who is still sometimes a boy, and who try to help him magnify his responsibilities and serve God, these wonderful women of mine are doing that. In all the sincerity of my heart I thank Eternal God for them. I thank Him for their virtue, for they have come to me pure and holy, for their integrity, for they have endured the trials that God has permitted us to share from day to day and year to year. I thank them for their patience. I thank them for bringing so many wonderful children into the world to be my kingdom in time and in eternity. I thank them for the peace of our home. For these things I am especially grateful this day.

I want to thank my Father in heaven for the privilege He gave me to be born a member of the Church of Jesus Christ of Latter-day Saints, to which Church I owe my allegiance, and to whose leaders I owe my allegiance insofar as they follow the word of God as revealed to them in this dispensation of time. I do not take upon myself the right or the liberty to sit in judgment upon them. For in their fields and in their callings they are perhaps doing their work better than myself. I only want to have charity for them and their weaknesses as I hope they and God will have charity for me and mine.

I want to thank my Heavenly Father for the wonderful men who sustain me in the Council, each and every one of them. To them I owe a vote of thanks. The integrity that they have shown, the diligence that they have manifest, the manner in which they have sustained me, is a perpetual joy to me. Without it I do not know how I could continue. Brothers and sisters, I want to thank each one of you for your integrity and your devotion to God. And I invite you to follow in my footsteps insofar as I follow in the footsteps of Jesus Christ. For it is He

that we worship. It is to Him and to Him only that we owe allegiance. But we can follow the living Priesthood that serves God and keeps His commandments and is exemplary before Him. Every member of the Council is endeavoring to be that kind of leader.

For these things I thank Almighty God. I thank our Father in heaven for the diligence that has been shown by the various officers of the Priesthood in the High Priests' Quorum, in the Seventies' Quorum, the Elders' Quorum, our teachers among our young boys, and those who have done so much for our youth. I thank these wonderful brothers and sisters who have lent their hearts and their voices to bring happiness into our lives by their songs and by their singing. And this afternoon it is our happy lot to be elevated in our thoughts and in our feelings by the singing of sacred songs and songs that are applicable to this time and this season. We are going to turn the time over to the choir.

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...I hope that your hearts have been filled with the gladness that is mine. I hope that you all at this beautiful season of the year feel the nearness of our Heavenly Father to us, how His love, like the glorious sunshine, permeates our lives and makes them sweet and beautiful and how we owe to Him every gift that we enjoy, every talent that we have, that we have eyes with which to see, ears with which to hear, hands with which to work, feet with which to walk, and the organs of our body that perform their functions under the direction of His holy Spirit, to so beautifully function as to most of the time relieve us from pain to perform our duties in a way that will glorify our Father in heaven and serve Him by serving one another and loving one another.

Brothers and sisters, we are indeed a blessed people. How I wish I could impart to you the joy that is in my heart with the knowledge that our Father in heaven has given us of His existence, at the knowledge of the atonement of His beloved Son who gave His life for us, at the knowledge that He smiles upon us, that He loves us, that He is concerned for our welfare, that for countless generations He has put up with us and our weaknesses, borne with us and yet smiled upon us and blessed us in spite of our unworthiness. We are today the most blessed people of all those upon the face of the earth. We have today the most marvelous opportunities ever given to any people since the world began. The prophets looked forward to this time and would that they might live in this time when you and I live. And God has given you and me the opportunity of being here in this time and to prepare the way for the coming of the Lord in His glory.

He has given us weaknesses, some of us with weaknesses greater than others. And many of us feel that our weaknesses are just more than we can rise above to overcome them, our selfishness, our lust, our thirsts, our hungering for things that are not right in the sight of our Heavenly Father. But if we had no weaknesses to overcome, what would the struggle in life be worth? What would we have to give up and merit the prize that God has offered us? If He just gave it to us on a silver platter or at a bargain counter, it would be of little value.



Once again I would like to draw your attention to the fact that God has likened the children of Israel to a mother in travail, striving to bring forth her firstborn son, that the world might be glorified and sanctified through His atonement, and not only through that atonement, that we might bring forth those fruits that that atonement was made for, in the redemption of all the children of men that would keep the commandments of God. How difficult it is to bring a child into the world under normal circumstances, but how difficult it is to bring a child into the world under abnormal circumstances where the mother feels that her life, as it truly does, hangs in the balance, and where those that know her, know that that is true and that she has literally placed her life upon the altar that she might bring forth that child. She labors, and so many times have I seen it, and has said, "Oh, it is impossible, I cannot do it!" If she were to give up and lose faith at that moment when the victory was so near to be won, the mother would die, the child would die, and the fruit of all her labors and her dreams and that of her husband, who seeks to be a Lord and a God, would be lost in the balance.

You and I live in a time when we see the travails of a world ripened in iniquity, when we re meeting hardships and trials and lusts and wickedness greater than at any other time, when we will have more trials to face, more burdens to bear and more opportunities to succeed than in any other age of the world. God has given us through our heritage more talent, more opportunity, more signs, more blessings than any other people on the face of the earth. And He expects you and me to stand in the breach, to bear with our burdens, to strengthen our testimonies, to be close to the gospel, to understand its principles, to walk in the Lord's ways, until we prepare the way for the coming of the Lord. I want to tell you brothers and sisters, that coming is near at hand, and the only thing in the world that is keeping it from being realized is your weaknesses and my weaknesses in living up to the responsibility that God has placed upon us. As we face this glorious season of the year when we are, with all Christian nations, looking to the birth of Christ and remembering it, let us remember that it is not Christ's birthday, nor the season of the year in which He was born. But it matters not, if our hearts are turned to Him and we want to serve Him with all our might and all the strength that we have, with singleness of heart. Nor is the day of our opportunity to sanctify our lives, to forsake our sins, to overcome our weaknesses, to become clean and pure, and to have the Spirit of God in us and the gift of the Holy Ghost manifested in our lives.

God has chosen us out of the Church to be an elect people who will prepare for the coming of the Lord by the keeping of His commandments. We are not doing our work as well as we should be doing it. And that is the reason that we still wait upon the Lord for the opening of the temples, for the endowments, for the blessings and rites and the ordinances of the house of the Lord that are rightfully ours, if we live for them, which to this time we have not been doing well. But we can do it. We will do it with God's help.

I leave you my blessing, brothers and sisters. I think of God's nearness to me, of Christ's nearness to us, of His coming advent. And I feel how every father in

our midst has the responsibility of acting like a God to his wives and his children. I didn't mention today how thankful I am to our Father in heaven for my beautiful and wonderful children. May they walk in the ways of the Lord, and may they add to my heritage throughout the eternal worlds, that we may glorify our Father in heaven.

Brothers and sisters, I am not so much older than a lot of you, and there are perhaps some in the audience who are older than I, that I look upon you as my children in the work of Almighty God. And I long for you, I watch after you, I pray for you, and I ask God to help you and me to be His servants, and I do it in the name of Jesus Christ, Amen.



*4 January 1976. Sacrament meeting. Salt Lake City, Utah. PRAY ALWAYS. MIRACLES AMONG US. DISCERNMENT OF SPEAKING IN TONGUES STRIVE TO SEE LORD'S FACE. WICKEDNESS TO INCREASE IN 1976.*

I think life would be very unhappy if we didn't have the humorous part of life. I imagine I can see Jesus' smile when He had the Pharisees come and ask Him to whom should we pay our taxes. Should we pay our tithes to the Levites, or our taxes to Caesar? And I just betcha two Russian coins that He smiled when He said, "Hand me that coin," and said, "Whose figure do you see on it?" They said, "Caesar's." And He said, "Well, render unto Caesar those things that are Caesar's, and unto God those things that are God's."

The Savior, we are told, was never heard to laugh, or seldom seen to smile. But if you had been close on that day, you'd have seen Him smile.

We have many beautiful things, my dear brothers and sisters, in this world. The world is full of beauty when the heart is filled with love. And if the love of God and our fellowmen is in our thoughts, it is not difficult to pray unceasingly. It isn't a prayer only of asking God for our needs, the things that we desire, the things that we want to be, the hopes that we have to enter into the temple, our desperation in asking Him for things that we have not yet achieved, but our prayers can be welling up in our hearts, thanking God for the beauty of our little children, for the graciousness of our lovely wives, for the comfort of our homes, for the choice we have of things to wear, the ample food that is at our hand, for the love of brothers and sisters, for the knowledge that though we are cut off from the Church for believing a principle that is everlasting and eternal in its nature that we needn't worry about it. "These are they who are my church: Whosoever believeth in me and is baptized in my name and keepeth my commandments, they are my church. And whosoever teacheth more or less than this is not of me."

Therefore, our responsibility is to conduct our lives in such a manner that we can be praying almost eternally. I would say that a prayer of thanksgiving is in my heart so much of the time that though I may go about with a somber face or weary body, my heart is full of song and of thanksgiving and rejoicing. And when it isn't raised up in praise to the Lord for the restoration of the gospel, for the atonement of the Savior, for

the sealing of the testimony of the restoration of that fulness of the gospel by the Prophet Joseph Smith, for the laborious tasks performed by all of the prophets since the world began, for the privilege of living in this day and age when the fulness of the gospel is here, for the wonderful parents we have, if my heart isn't full in remembering these things and thanking God for them and praising His name for His goodness and His love and kindness, then my heart is filled with the yearning that God will forgive me my sins, that He will help me to forsake them, that He will show me my weaknesses, that He will help me to be kind and unselfish, that He will help me to set my eye upon His glory so that I will not cease seeking to make my calling and election sure, that He will rekindle that faith that is constantly alive in my heart, that if I keep on striving I can dwell in the presence of the Lord. You know, the Prophet Joseph Smith constantly reminded his brethren in the Priesthood, "Never cease striving until you have seen the face of the Lord." And never is there a people who ever lived who had a better opportunity, a better chance as you might call it, of seeing the face of the Lord, than you and I have today. The only thing we have to realize is that it all depends on you and me. Absolutely, whether or not we see the face of the Lord depends upon you and me. For the Lord is standing ready to reveal Himself to any man who will cleanse His life of iniquity so that he is free from sin, every whit, who is keeping the commandments of God to the very best of his ability, who is loving the Lord with all his heart and his neighbor as himself.

What a wonderful thing it is to be privileged in this day and age to be partners with God in raising up a royal seed that are called the children of God, sons and daughters who walk in the ways of the Lord, who praise His name, who remember their prayers, who thank Him for answering their prayers.

We read of the miracles that were performed in the days of the Lord Jesus, and it was wonderful. We hear of the miracles that were performed in the days of the Prophet Joseph, and it is wonderful. But I wonder how many of us have stopped to write down the miracles that we have witnessed and have forgotten. I remember long ago when Aunt Maleta Jessop was near death's door. And the elders were called in and administered to her, and she was promised that she would live. Being a doctor I had my stethoscope and my sphygmomanometer with me. And I took her blood pressure just before we administered to her, at her husband's request. She had a blood pressure of about 40 over 12. And a normal pressure is about 120 or more over 70 or more. And after her administration, one of the brethren said, "Would you take Sister Maleta's blood pressure again, Brother Allred?" And I took her blood pressure, and it had climbed up to 90 over 60 within a few moments.

Another time in Maleta's and Brother Jessop's home, Sister Winnie had suffered with terrifying headaches for a long, long time. On this particular day, she was in agony. And there were two or three of us brethren present. Lyman said, "Please come and help me lay hands on this, my dear wife,

and stop this terrible headache." We laid our hands upon Sister Winnie's head. She was promised in the name of the Lord that her headache would cease immediately and bother her no more. And it did.

We have been praying for some things of the Lord that He has not granted us. And those things that He has not granted to us are not because the Lord doesn't hear our prayers, but because we still are a people of little faith. We always have a very wonderful alibi, and that is, "Oh Lord, if you won't heal my wife or my little child, thy will be done." That's fine. But with a righteous people, it is God's will that they should live; their prayers should be heard. It is a righteous people's ability, privilege, and responsibility, to know the will of the Lord. Therefore, with a person who is appointed unto death, if the Spirit of God is with the elders, they will know this. If she is appointed to live, they will know it, and the prayer and the blessing will be in accordance with our knowledge and our faith.

I do not know how long God will permit you or me or any of the rest of us to live. But I do know that we have had on numerous occasions, to my personal knowledge-I remember four years ago here in Salt Lake City, when miracles had apparently ceased, we had a lady who was in the hospital dying with cancer of the liver. They told her husband that if she was not operated upon immediately she would die within 12 hours, and if she was operated on it would let her live a few months. He came and gathered together three or four of the brethren, and they went up and administered to her. They prepared her for surgery the next morning, made preliminary examination. And one of the doctors said, "We must have the wrong patient." They examined her and X-rayed her, and dismissed her. She had no cancer. She went home, and as far as I know she is still among us. I have seen these things happen so many times that it would seem foolish to reiterate all of the blessings we are receiving.

We do not have in our midst so much speaking in tongues as we ought to, as we could have. Speaking in tongues and the interpretation thereof is one of the lesser gifts of the gospel. One of the reasons we don't have it is that we don't need it so much. We have our textbooks, we have our various dictionaries and our bilingual wordbooks. I take my dear wife and go into her rooms, and she has the translation of English into about four or five different languages. And she talks about four or five different languages. So what need has a woman of that kind of the gift of tongues? Most of us wouldn't have need of the gift of tongues if we were diligent, because the means are at our fingertips. We can learn the languages that we need to speak.

My brother Owen related this morning an incident of some people who belong to the Aaronite Church. One of the young men was investigating to know whether it was the truth. The people said that if he should seek after a sign that the Lord would give him a sign, and he would know that it was the truth. So he wanted a sign manifest to him that it was the truth by somebody speaking in tongues. And after 12 hours of prayer they were gathered together again, and he fell into a fit upon the floor and spoke in some unknown tongue. When he finally was through with his seizure and

the outpouring of the spirit, whatever that spirit was, they asked for the interpretation. One of ladies said she could interpret it. It was in the Adamic tongue that nobody could understand, and she was the only one who could tell what it was. So she told them what it was. Well, one reason, and it may be good that we learn, that is that the Prophet Joseph Smith, one of the greatest prophets that ever walked the face of the earth, in speaking of these things, said that the "holy rollers" and others who had fits and convulsive actions on the floor and spoke in tongues-I've known ministers of the gospel who have borne solemn witness that they know their gospel is true because they had spoken in tongues, and almost all of these false witnesses, they do have convulsive actions as though they were seized by a spirit. And the gibberish they speak may or may not be interpreted. Most of the time it is not interpreted, though they'll have had somebody there who is a liar, who will tell them what it was. But the Prophet Joseph in speaking of this said that the spirit of the servants of God, the prophets of God, who prophesied in the name of the Lord and performed miracles in His name and spoke in His name and spoke in tongues and interpreted, the spirit of the prophets always had control of the Spirit of the Lord or of that spirit which dominated their speech and their talk. And that we might know if a spirit was from God or of the devil in that the man who spoke would have perfect control of his senses and of his body, and that he would know what he was talking about and what his message was. Here, when the boy came to, who was testifying that the Aaronite Church was right, he hadn't the slightest idea what he had said. And that is the sign, and that was not of the Lord. That is a sign you can always depend on.

I remember a minister of the Bethel Church, I spent a long time with this man because he seemed to be interested in the gospel. I took him to meetings, I preached the gospel, I knelt in prayer with him. He bore his solemn testimony to me that he knew the gospel was true and that maybe Mormonism was true and he'd like to study it, that he had just been dismissed from his pastorate, that he didn't have a job, and maybe he could get a job in the Mormon Church. I didn't tell him there weren't any jobs for preachers in the Mormon Church. But he went out to his meetings, and he told me solemnly and seriously of how he had spoken in tongues on a number of occasions. But on none of these occasions did he remember what he had said or where he was or what he was doing. He generally woke up on the floor. On this one occasion after we had attended a Sunday morning service, it was brought out by one of the teachers in the ward that the Mormon Church had no paid ministers, that the bishops provided for themselves, the teachers were called from the audience and didn't prepare their sermons, that the Spirit of God was the dominating factor of any address that was given. Well, bless his heart, that's where his interest in Mormonism ceased. I never saw him again.

Our interests in the gospel of Jesus Christ focuses about one thing. It can be summed up in this: We know that we have a Father in heaven who

so loved us that He gave His Only Begotten Son to come down and offer an infinite atonement for our sins, who died upon the cross to break the bands of death, that He has given us a set of rules and ordinances, laws and commandments, which if we obey, we may go back into the presence of God, and which as long as we live, if we comply with them, will bring us joy and happiness in this life, and they will bring us eternal life in the world to come. We know these things are true. We know that the Prophet Joseph was a servant of God. We know that he has restored the fulness of the gospel to the earth for the last time, never to be taken from the earth again. We are the happy possessors of that glorious message, who have been reared in the gospel, most of us, for generations. Some of us have been converted to the gospel. But whatever our situation is, by the Spirit of God we know that these things are true. And we are reaching out every day to that glorious time when through our individual righteousness and our collective righteousness, we may behold the face of the Son of God and His coming in glory and dwelling upon the earth among the children of men.

I have told you brothers and sisters that you cannot possibly comprehend the gloriousness of the gospel, the unspeakable joy that can fill your hearts and your lives when you come into the presence of the Lord. It is not the ability of the mortal mind to comprehend. You have to be spiritual in order to see the face of the Lord, you have to be like Him. And that is the kind of people we are trying to be-like the Savior. This being true, every brother will truly love his neighbor as himself. Every man will truly honor and respect and be kind and loving to his wives and children and be like a God to them. Every woman will be obedient to her husband as her head. And her husband will reign in righteousness over her. And she will be his glory, because without her he would not have endless and eternal lives. And without her he could never be complete. He could neither have children in this world nor in the world to come. He would not be godlike, because God's seed is as the stars in heaven and the sands upon the seashore. Abraham was given that promise, that his seed would be like that. And we are told in the Doctrine and Covenants that he now reigns in glory. Joseph Smith was given that same promise. Every Priesthood holder who will keep the commandments of God and sanctify his life, can attain it. It is not beyond our reach. It is our Father's desire, He yearns for it more than we know how to yearn to attain it, and we come back into His presence and behold His face and live under the glorious conditions that He has provided for us to achieve.

Brothers and sisters, I bless you in the name of the Lord in this early first week of the year. This year will bring you many experiences. You will see the world become more wicked so rapidly that you will hardly believe it is possible. You will see the fulfillment this year of the prophecy of the Prophet Joseph, wherein the Lord said, "The day is at hand wherein I will set a division between them that are righteous and they that are wicked, and I will divide them." You will see the day when

you can no longer straddle the fence in any way in regard to the principles of the gospel. You cannot obtain any blessing of the gospel without obedience to the law upon which that blessing is predicated. In obeying all of the gospel you can receive all of the blessings of the gospel. In obeying all of the gospel you have opened the door, you have turned the key and opened the door to the reception of all knowledge, so that there is nothing that you may ask for, desiring to know it or to see it or to understand it, that God will not in due time reveal to you. And if you were fully prepared He would do it right now. So our duty now is to prepare ourselves for those things. They are real, they are as tangible and as real as the room in which we sit, the light that diffuses the room, the world in which we live, and the sun and the moon and the stars, we know that they exist. The promises of the Lord are as eternal as the things in nature which we see and behold and handle. They are ours. Are we willing to pay the price?

The gospel is a pearl without price, for which the wise man will sell everything that he has, to achieve. And he who has not achieved it will wish that he had sold it. For he will have nothing.

God bless you, Amen.

*11 January 1976. Sacrament meeting. Salt Lake City, Utah. FALSE AND DECEPTIVE SPIRITS. GOD WORKS THROUGH SERVANTS ON THE EARTH. RESPONSIBILITY TO SUBMIT TO LAWS OF GOD.*

There is a subject that I want to speak upon for just a few moments, and I pray the Lord will attend me as I draw it to your attention. I am reminded of the time that Heber C. Kimball and others of the faithful Saints were sent by the voice of God through the Prophet Joseph, to England to preach the gospel and gather out the Saints from Great Britain and the British Isles. The moment they had arrived, they had hardly been there more than a few hours, when all the hosts of hell arrayed themselves against them. These most valiant men in the work of God were seized by evil spirits and were almost entirely overcome. As they, through prayer and administration, cast off the influences of these benighted spirits, one of the last lingering ones who had been doing everything with them, in harmony with them, a little devil turned to Brother Heber C. Kimball and said, "I haven't done anything." Brother Heber rebuked him and told him he was a devil and to be gone.

We have in our midst as a part of the devil's program, a tendency which grows in our hearts, due to his working upon us, and an influence that spreads itself abroad into whole communities of people, which is that we proceed to exalt ourselves and do everything we can to make something of ourselves in the eyes of our brothers and sisters. We forget that we are God's humble servants and His



instruments insofar as we will serve Him. And we seek personal advantage and aggrandizement. This has happened in so many areas all through the ages that it would be foolish to try to enumerate, nor have I time to enumerate the many examples of when this was done and where it has been done.

From the days of Jesus Christ, the Apostles were contending as to who and which one of them was accorded the greatest power and the greatest honor. Christ had to rebuke them and tell them that they should not do this.

In the days of the Prophet Joseph, the servants of the Lord were rebuked because they sought to excel. Not that it is wrong that we should try to do well, but that we try to be better, or appear to be better than others.

This spirit dominates the lives of many of us who have been gathered out into this work. If there is anything in the world that is an abomination in the sight of God, it is the disunity among the so-called fundamentalists because of their seeking for personal advantage and aggrandizement. Men enter into the principle, not for the glory of God, but for the gratification of their lusts and justification for their sins and an opportunity to become someone big in the eyes of their associates. They'd rather be a big frog in a little puddle than one little frog among many. This tendency has resulted in a large, wonderful group of people having been led away from this work during the days of Joseph W. Musser, who, seeking to excel, became so important that they could not follow their file leader, each one exalting himself. The whole thing is summed up in the statement that was oft-repeated by these onetime very good men, which was that the brethren and the sisters in this group of people were to submit themselves to the "dictatorship" of the Priesthood.

God's Priesthood is not a dictatorship. God's Priesthood guarantees to us our free agency to do evil. God gives not to me or to any man the power to rule by force or coercion over our brothers and sisters. It is bad enough when some rule by force and coercion, but Lucifer is very clever in seeking every manner and every way he possibly can to lead us astray. Sometimes this is done in a most careful, and one might say, a sweet manner, like the little devil who stayed behind to remind Heber C. Kimball that he had done nothing wrong.

For years I have watched the LeBaron boys in Mexico vault themselves up and build up their own resources and their own endeavors by saying, "We sustain Brother Musser in his appointment and calling. Only, we've got something better. He holds the keys of the apostleship, but we hold the keys of the patriarchal order of government, and that's over him." Oh how wonderful it is to wiggle and twist and turn to find some way to make ourselves better than the other fellow, to create a little gospel of our own, which is not another gospel at all, but a doctrine of the devil.

They have formed the Church of the Firstborn, the Church of the Lamb of God and other divisions among these people, each brother seeking to be greater, more vaulted up, than his own brother or the Priesthood that once presided over them. That has been true in Short Creek, that has been true among these people, and it is true among us to a certain extent.

I talked to a sister a few days ago, and it broke my heart to have to do it, because I hadn't seen her for some time, and she is a lovely girl. She follows her

husband with devotion and is convinced that he is right. She came to me and she said, "Dr. Allred, I don't want anybody in the world to deliver my baby but you." I haven't seen her husband for a year, I guess, because he doesn't come to his Priesthood meetings anymore, he doesn't associate with his brethren anymore, he has found a better way to serve the Lord than to follow the Priesthood, and he is a bigger man, now, than the other men in the Priesthood. He is giving endowments and performing his own marriage ceremonies, and he has his own meetings and his own Priesthood classes.

I said to this sweet sister, "I am not going to be able to take you. I am turning away baby cases every day. I can only take so many. And I have a criterion and rule which determines whether or not I will take a case. I'd lots rather take a case of someone who was a good member of the Church and had no hypocrisy or guile in their makeup, than to take a case for one of my brothers and sisters who had apostatized from this work and expects me to carry his financial load, which is insignificant and a small part of the reasons why I say I am not going to take your case. My time is spent in building up the Kingdom of God and keeping my eye single to the glory of God, in helping those who are serving the Lord with all their might. And when I find a man who has his own gospel and who is leading his family astray and is claiming more power and authority than God has given to His prophets on this earth, and is giving endowments, who is claiming that he has been endowed directly from Joseph Smith the Prophet and doesn't need anything from the Priesthood here upon the earth, I know that that man has either deceived himself because of sin, or he is a liar.

"Your husband could have come to see me a long time ago and talked this out. But he has not seen fit to do that, and he has carefully and very sweetly worked his way so that he has led some of our good brethren astray to follow after him. I won't take your case, not because I don't love you, but because I haven't time to build up the kingdoms of the world and those who are fighting against the work of God."

She broke into tears, and she said, "May I do just one thing?" I said, "Yes, what is that?" She said, "I want to put my arms around your neck and tell you that I love you." And she did love me, and I appreciated it. But I want to tell you brothers and sisters, there is no sophistry that is as destructive as sweetness that covers up guile and subterfuge and deceit.

I want you to know that there is no man on earth who can receive his second endowment when he hasn't received his first. And there is no man who **can receive his first endowments** or his second endowments from the Prophet Joseph Smith, because the Prophet Joseph Smith in his day set Brother Gladden Bishop in order and had him cut off from the Church for claiming that he had received the Priesthood from an angel of God. And he said, "God will not bypass His Priesthood here upon the earth. He will do nothing except He reveal it unto His servants the prophets." He said, "I knew that Brother Bishop was either lying or he had been deceived through sin."

So when a man tells me or anybody else that he has received his endowments from Joseph Smith the Prophet, I know that that man is a liar, or that he has through sin been deceived by evil spirits, to think he has received something he has not.

I remember a brother when I came into this work 40 years ago in Los Angeles, who wanted to become great overnight, who knew very little of the gospel, but who was in his own opinion well qualified. During the night while he was sleeping with me, he had Joseph Smith and Brigham Young come and set him apart for a mission to all the nations of the earth. And so sweet was his spirit when he related it to me that I was momentarily or temporarily deceived. I wrote to Brother Musser and told him what a wonderful thing had happened in that part of the Lord's vineyard. Brother Musser wrote back a very sweet letter, and started off about like this: "Dear Brother Rulon. I am surprised at your inability to discern between the Spirit of God and the spirit of the devil. This manifestation is not of the Lord. God does not bypass His Priesthood here upon the earth."

I want to tell you that anybody who claims to have higher authority than that authority that has been given to keep the fulness of the gospel alive upon this earth, is a liar, or he has been deceived through sin. And I want to make that very clear. I don't care whether he is in the Church or out of it, whether he belongs to the LeBaron group or our group or the Short Creek group, it always applies. God gives us authority in His Priesthood, not to exalt ourselves, but to be instruments in the hands of God in doing good and in exemplifying in our lives those holy principles we propose and are supposed to perpetuate.

The Lord tells us in Section 52 of the Doctrine and Covenants that we may discern between the righteous and the wicked and those who serve Him and those who serve Him not, by observing whether they teach correct doctrine, have a proper spirit, and above all, as to whether or not they practice what they preach. I want you to put that application and that rule against all of these people who have become so great overnight and have the angels of God administer to them and give them power and authority and enable them to give endowments without the servants of God knowing anything of it.

They are deceivers. I don't care how sweet, how good, how beautiful their spirit may be, it is contrary to the order of heaven. And it will never change. When Joseph Musser gave this group of brethren this responsibility of carrying on this work, he said, "I don't want you to ever forget that you are called to do this in order that you might live these principles and teach these principles and save the Church. You are not to fight against the Church but do everything you can to uphold its leaders and all the righteousness that is in it, for it is God's Church, and it will never be taken from the earth. And your salvation is dependent upon humbly pursuing this course, building up the Church and keeping these principles of the gospel alive within the Church insofar as it is possible, because the Church is not going to be saved by the monogamists, but by the polygamists, if they will live the law in holiness and raise up a righteous seed unto the Lord."

So our responsibility is not a responsibility of self-exaltation or self-aggrandizement. It is a responsibility of humbly submitting to the law of God, exemplifying it in our lives and constantly admitting that we are simply humble instruments in the Lord's hands. Christ Himself refused to take honor unto Himself, but said, "There is none that doeth good, only God." And He always gave glory to His Father in heaven. That is what you and I should do. We have no personal axe that we can grind, no law of the gospel that can save us if our cause is unholy and our course unrighteous in His sight.

Let us walk in obedience to the commandments of God, magnify our responsibilities in humility, acknowledge the hand of the Lord in all things, cease seeking to become someone great. Greatness is only achieved by accumulating and assimilating into our lives the attributes of our Father in heaven--honesty, virtue, chastity, patience, longsuffering. These things are true greatness. They are not to be found among men who seek self-exaltation. This is the message I want to give you today. And I speak humbly, as a servant of the Lord. Amen.

*5 January 1976. Relief Society. Pinesdale, Montana. ISRAEL AS A MOTHER IN TRAVAIL. A CHOSEN PEOPLE. GENEALOGY WORK. CHRIST NOT PERMITTED TO ENTER HIS TEMPLE. HAVE POWER TO BECOME PERFECT. LIVE UNITED ORDER AND PLURAL MARRIAGE ACCEPTABLY.*

I assure you that I haven't given one single thought to what I am going to say to you, on my way here. In fact, I had forgotten all about it as we were driving and talking and the various things that go with it. I'm like the fellow who said, "I've forgotten my notes, so I guess I'll have to rely on the Lord."

It is real joy to be with you tonight. It's a privilege to meet with you wonderful women who are learning to become Saints and who are trying to help your husbands to get into the united order. We have a tremendous responsibility. We are accomplishing some rather remarkable things. In our littleness, in our weaknesses, in our frequent backslidings, in our tiffs with our husbands, in our lack of wisdom with our children, undoubtedly each feels that it's a rather hopeless task at times, that we are not getting anywhere. I can look into some of my sisters' eyes tonight and read their thoughts. They are saying in their hearts, "How long is this going to continue, when is the light going to break through, when are things going to be getting better?" After much tribulation, the Lord tells us, cometh the blessings.

An example, or a comparison that the Lord uses repeatedly in the scripture, is the likening of Israel and those who are worthy of redemption, to a mother in travail. And if there is anybody in this world who ought to know what that means, it is you wonderful sisters, you mothers. As a physician who has practiced now for nearly 50 years, and who has brought into the world perhaps somewhere between 6,000 and 7,000 little children, I have seen the travail of these wonderful

women who lay their life on the altar in order that they might bring forth their children to fulfill the purposes of God in them. I can read again and again in your experiences, the experience that God is giving us in other ways, that are compared with a mother in travail.

The Lord tells us in the Doctrine and Covenants that one reason He doesn't bless us more than He does is that in our times of peace we do not remember Him. But in times of trouble, of necessity, we call upon

Him. And then He says, "Because of this I am slow to hear your prayers. Inasmuch as you have been slow to call upon me and remember me in your times of plenty and of peace, I the Lord, will be slow to remember you in times of trouble." And most of us put ourselves in that position. I put myself in that position repeatedly, not that I forget the Lord, but I do not praise His name as consistently as I ought to. I do not fervently present my problems as often as I should, for the simple reason that I get the foolish idea that things are pretty well in hand, that I'm a grown man, that I can take care of my troubles, and I shouldn't be bothering the Lord about them all the time. But when things go wrong and I realize that nothing but the intervening of an Almighty God can answer my problems....

As I say, God has represented our working out our salvation as the children of Israel, to a mother in labor who has through much tribulation brought forth her son or her daughter, and raises her eyes to heaven and thanks God for this newborn son or daughter. In this she has been a partner with Him in continuing a great responsibility placed upon mortals, of multiplying and replenishing the earth. This is particularly a marvelous blessing, inasmuch as you are numbered among Israel. And among Israel God has predestined to bring forth His elect in this day and age of the world.

We have sons and daughters who do not magnify their responsibilities, who break your hearts, but who can be saved through our prayers. But more particularly in the coming years, as we sanctify our lives by serving the Lord, God will send among us some of the most brilliant and some of the most prepared spirits that have ever come into the world. And they will build upon the foundation that you mothers have laid for them, in training them in the ways of the Lord. They have been chosen spirits from before the foundation of the world, born into your care, raised under your tutelage, prepared in the ways of the Lord, taught the principle of faith and repentance and the ordinances of the gospel. They will, as surely as the sun rises in the east, become the founders of the participators in the building of the New Jerusalem and of preparing for the coming of the Lord.

How much you and I as individuals may participate in that glorious event, God has not yet shown to me. Daily I call upon Him, that He will help me and my brethren who hold the holy Priesthood and who bear the tremendous responsibility of keeping the fulness of the gospel alive, and these wives whom God has given us, that He will help us prepare ourselves, that we may participate in the redemption of Zion, the building of its temples, the preparing of a chosen seed who will stand in the presence of the Lord, and who will make their calling and election sure.

Whether you and I make it or not is not so vitally important. I am reminded of Brigham Young's words when he spoke of these various things. He said, "I do not expect to see that day. Joseph is now beyond the veil and will soon be resurrected. But that day will soon come, and I adjure the Saints to prepare for it." And if that was the admonition that Brigham Young could give us in his day, looking forward to the passage of time that has gone on since then, with the situation of the world as it is now, that day is so much nearer to us that we cannot imagine it.

In all the world, in the things that are happening, including what you are doing up here in trying to live the fulness of the gospel, including what has been happening in Russia and in England and in South American countries and in the United States of America, where wickedness is spreading like a raging fire that cannot be quenched, all of these things are in fulfillment of prophecy. The Savior said that when the fig tree begins to put forth its leaves, we know that summer is at hand. "So when these things of which I have told you begin to come to pass, you will know that my coming is nigh, even at the doors." These things are taking place so fast now that even the wickedness and the ripening of the world in its iniquity, as they fill their cup to overflowing, is a prerequisite, a necessary thing to take place before the coming of the Lord.

Orson Pratt in his Voice of Warning said that there will be two major things take place before the coming of the Lord. One of them will be the cleansing of the earth of the wicked, wherein they will be swept off the face of the earth preparatory to the coming of the Ten Tribes from the lands of the north, and a preparing of a chosen people, diligent in keeping the commandments of God, pushing spiritual things to the fore, who will raise up a seed who will be prepared for the Lord's coming.

I anticipate, my dear sisters, that we ought to be, can be, and will be, that people. And if we do not have the glorious ability because of our weaknesses and the wickedness of the world that rages around us and because the time is not fully ripe and we personally do not have that privilege, then we may know of a surety that the children we raise up, whom we train in the ways of the Lord, who were taught to have faith like unto the brother of Jared of old who saw the finger of the Lord and who will obey the ordinances of the gospel, will be that people who will accomplish these things and see the face of the Lord. Through their diligence and their keeping the commandments of God, and their prayers and the turning of the hearts of the fathers unto the children, when we pray for them either here or beyond the veil, God will reach forth His hand and we will be brought forth in the resurrection of the just with our loved ones and dwell upon the earth for a thousand years of glory.

I want to tell you, the Prophet Joseph Smith is now a resurrected being, that he is preparing for the coming of Adam in the valley of Adam-ondi-Ahman, that the presence of the Lord will be there, among the leaders of the Church, and the

leaders of the Priesthood and the leaders of every past dispensation that have stood upon the earth since the world began. The groundwork will be laid for the redemption of the world, to the millennial reign, when the time when those who are Saints will spend the majority of their time in the house of the Lord, or in research, doing the work for those who had not an opportunity to receive the gospel because they lived in a time when it was not here.

I cannot impress upon you too strongly how vitally important is the responsibility that is ours of redeeming our dead. Notwithstanding most of us have been cut off from the Church, we can do a great deal materially in bringing about their redemption. We can search out their names and identify them and do everything we can to help open the door to the fulness of these ordinances to be done acceptably in their behalf because of our diligence. Notwithstanding that we may be withheld all the days of our lives from entering into the temples of the Lord, and it appears that God is not mindful of us and that He has not heard our prayers, if we are faithful in keeping this commandment, if we magnify the responsibility that is given us and do everything that is within our power and our time, we will not fall short of our glory and exaltation. And we will have every key and sign and token that is necessary to pass by the Gods and the angels to our exaltation. These things are the promises of the Lord to us.

We should not look upon the disappointments that we have now with too much heartache and too much misgiving. We should not feel too bad that we can't enter into the temples. The Lord tells us that as it was in the days of Noah, so shall it also be in the days of the coming of the Son of Man. Only eight souls were saved, and if we make a comparison with that today, you can rest assured there is going to be a great sweeping of the earth so that wickedness may cease to be upon its face.

Then when we consider, too, that if we can stand among the righteous, if we do our best, and be numbered among those who live the fulness of the gospel acceptably in our father's cause, and we are forbidden to enter the temples during our lifetime, and all our hopes and dreams are not fully realized, we can compare ourselves with our Lord and Savior. God the Father compared the life of Job with the life of the Prophet, and told him he had not yet endured what Job had endured. When I compare your lives, my dear sisters, tonight, with the life of the Savior in regard to this thing particularly; because I know there are so many of you who want to be working in the temples, who want your own endowments, did you ever stop to realize, with a careful perusal of the scriptures and the history of the world, they demonstrate conclusively that Jesus Christ, for whom temples had been erected since the days of Adam upon all the continents of the earth, who, when He came in the meridian of time and walked upon the face of the earth and taught the gospel and prepared Himself to offer an infinite atonement for the redemption of all mankind, having in His bosom all the attributes of the Father and all the glory of the Father, and having been called by the Father to this holy and glorious mission, coming into the world among a people who were called the children of Israel and the people of God, where the Priesthood had been since the beginning of the world, was not only rejected by His people, but wasn't permitted to enter into His own temple built to His name, which was called the place of His

abode. This, so far as we are able to demonstrate in anything we can find in holy scriptures, that the closest He got to the Holy of Holies in that holy temple was in the outer Court of the Gentiles, and in that portion of the temple where women were who held no Priesthood. He hung upon the cross and gave His life without the privilege of so much as laying His head upon a bench in the temple of God that had been erected for Him. No wonder He said, "The foxes have holes to lay their head, the birds have nests where they may find repose, but the Son of Man hath no place to lay His head." It wasn't His home that He spoke of, it wasn't His wives and His family that He spoke of, though He was denied most of His time with them, I have no doubt, because of the nature of His mission, but the very house that was built in His name, that was called the abode of God, He was denied entrance to.

So, when we think our lot is hard, compare our lot with that of the Savior and what He endured for our sakes. In joy we endure whatever we are called upon to endure, I don't care what it is, sisters. If you have troubles with your husbands, follow the admonition of Brigham Young. If you can't live with them, then live without them. Keep the Spirit of God with you and be servants of God every day, and God will set all these things right.

If you don't seem to have enough of the necessities of life, appeal to God and to the Priesthood, and God will open the door for you that you will not want. No matter how hard the road gets, none of us can endure what Christ endured and give what Christ gave and receive as little of the offering that He made. He was without sin. No atonement needed to be made for Him. No death, no suffering was required insofar as He was concerned. Translation or resurrection was assured because of His perfection. He did not give His life for any glory or exaltation that He sought, but that He might do the will of the Father and offer an infinite atonement for you and for me. And though we serve God all the days of our lives, we cannot in any way equal the sacrifice that He made. I am reminded of the words of Alma, who said that we are less than the dust of the earth, for everyone has broken the will of God. We do not always obey the word of God, we do not always hearken unto His commandments. We are not always obedient. Let us be more valiant than the dust of the earth. Let us be valiant that we may make something of the rest of our lives and honor the Lord. Let our brethren be examples of godly conduct. Let them be the kind of fathers to their children that the children might emulate as they would the counsels of the Lord. Let them be husbands to their wives so that they can be without reproach. All these things we as man ought to be, and are not. But it is God's will that we should become so. In the daily struggles, the men who hold the Priesthood should bring this to pass. In the meantime, remember, other men's failures, as the little song says, will never save you.



My husband's failures, if I am a woman, are not going to be an excuse for my lack of cooperation and diligence and virtue and righteousness. Salvation through the agency which God gave you and me is something that rests solely and strictly in our hands. It reminds me of the dream of Melvin J. Ballard, who shortly before his death related it on several occasions. I heard him relate it. I was thrilled. He said, "The Savior appeared to me, and I knelt at His feet. And He looked down upon me with a tender look that no words can ever express. The beauty of His countenance was past expression or understanding. I wanted to remain with Him forever, more than anything I had ever yearned for in all my mortal existence. And as He held His hand out to me, I begged Him with all the fervor of my soul that I might stay with Him. He said, 'No, my son, your mission is not yet complete. I said, 'Then if I cannot be with you, my Lord, will you promise me that I can be with you and in your presence as I am now, after I die and after my mission is fulfilled?' And the Lord turned to me and said, 'It all depends upon you, my son.'"

It all depends upon me. And it all depends upon you. The power is within us to become perfect, and we can become perfect by keeping all of the commandments of God. Up here on this ranch, though we have not perfected the united order, and it has not been perfected in any of the orders that have been established since the Church began, we have nevertheless lived it a longer time. Or should I say we have lived at it a longer time, than in any single instance in the dispensation of the fulness of times. Many of us have been here and have tried to live the united order in this community longer than any other single community since Joseph Smith the Prophet restored the fulness of the gospel. And that's quite a wonderful thing, to be a participant in such a thing, is it not?

We are keeping alive, under great pressure, the law of celestial plural marriage. The prophets of God have repeatedly told us that if the Church is to be saved, and if Christ is to come in His glory, it will not be saved by the monogamists. When He comes in glory, it will not be to the monogamists, but to those who have lived the celestial law. We have lived that celestial law more as a group and community than any other single group of people in like numbers in this dispensation of time. There are bickerings, there is weakness, there is much among us that is not pleasing to our Father in heaven. The divisions among the so-called fundamentalists are so terrible and of such a nature as to make God weep for us, an abomination in His sight. Nevertheless, if you and I will lay aside comparisons insofar as wickedness is concerned and take the responsibility upon ourselves of living the fulness of the gospel to the very best of our ability, we will not only bring up a righteous seed that will be assured of the promises of God in the millennium and seeing the face of the Savior and standing in His presence and making their calling and election sure, but that chance is there for you and for me. It is better for you and for me as personal individuals, than for any other people that have lived upon the earth since the world began.

I adjure you, my dear sisters, dedicate your hearts and your lives to God. Forgive one another. Other men's failures will not save us. Our own sanctification and dedication will. Let us walk in holiness before the Lord. Let our sleep be in the Lord, that He may touch the minds of our understanding and teach us in dreams and in visions. Let our wakeful hours be in the study of the word of God and in the keeping of His commandments and in the love for our brothers and sisters, that the Spirit of God may emanate from us, that we may be spoken of as the children of God because our works are good. To a great extent we are accomplishing that design. On every hand and over the face of this continent, this community is generally spoken of in kindly terms and with words of praise because they are acknowledged to be a very good people. Some of us have not helped to establish that name. Thank God most of us have. It is our responsibility. We are spoken of as "the people on the hill." Our responsibility is to be a light upon a hill. The light is lit, it will give light to the whole city and to the whole world. That is our responsibility.

I thank my Father in heaven that to a great measure we are living up to it. I am so grateful that we are continuing on as we are. The spirit of this community is generally very good. Its growth is steadfast and continuous. God is opening the doors for us more and more so that we may more perfectly and acceptably live His laws. He is very near to us. I pray God that He may ever be very near to you wonderful mothers, who daily and yearly offer to the Lord your offering in righteousness in bringing your children into the world and exemplifying the labor of Israel, which is to prove yourselves, that after much tribulation cometh the blessings in the presence of the Lord and behold His face. That is what I am living for. That is what you are living for. And if you are not living for that, begin to, because it is within your grasp. Magnify your responsibilities; uphold the Priesthood with your prayers and your faith. Love the Church; pray for it. Let us not ever say among ourselves anything bad about the Church of God. I have heard railings against the Church among the so-called fundamentalists over the face of this western part of our country. God is not pleased with this. One of the last admonitions Joseph gave me was, "Brother Rulon, it will be your responsibility to raise up a people that will save the Church, not by fighting against it, but by loving it with all your hearts and souls, and being willing to make all the sacrifices necessary to be a saving power within it because you are keeping all of the commandments of God.

That's what I want this people to be. That is my prayer; that is my dream, that is my labor by day and by night. God loves you. And I love you. May God bless you, Amen.

*1 February 1976. Salt Lake City, Utah. FAITHLESSNESS DELAYS CHRIST'S COMING. U.S. CONSTITUTION BEING DESTROYED. GOD WILL FIGHT OUR BATTLES.*

It's a wonderful privilege to be here, my brothers and sisters. It is a glorious privilege to live in this day and age of the world, to be numbered among those to whom God gave the privilege of having bodies and working out their salvation with fear and trembling before the Lord. Ancient prophets looked down to our time and wished that they might live in this time. All my life I have been grateful for my parents and for the Church and for the gospel, for my brothers and my sisters and the countless blessings that are mine through the goodness of God. And I hope all of you have been grateful for those similar blessings.

We are approaching a time when some of us are going to wonder if we were grateful enough and if we are still grateful because of the things that are going to happen. It isn't all going to be a path of roses and of blessings. We've got to learn to count our hardships and our trials and our opportunity to serve God and to sacrifice, as blessings too. To go through life without physical endeavor is to cultivate a physically weak body. To go through life without mental effort is to have a mind that cannot make decisions and doesn't know where it is going to take you. And to anticipate getting into celestial glory and sharing the blessings of eternal life with our Savior Jesus Christ who redeemed us, without going through somewhat similar sacrifice, is foolishness indeed.

You have had the blessings of the gospel, and with those blessings the responsibility of living it, of teaching it, of exemplifying it, of sustaining, of bearing witness of it, and in spreading the light that it brings into your life to others. Because as a body of people, we as so-called Latter-day Saints, and I would to God we were all Latter-day Saints, have fallen short of our responsibilities and are engulfed in an approaching day of struggle and lamentation, simply because we have neglected the word of God and have not carried it out.

Had we been faithful in the year 1890, Christ would have come to our redemption. A lot of people say, "Well Brother Allred, that's a false assumption, and it is without basis." Let me quote to you from the Millennial Star. It was a meeting held on February 14, in the year 1834. The Prophet Joseph rose to his feet and addressed the apostles who were present and said, "We have been called here by revelation in order that we might know the will of God concerning our mission to the nations of the earth. For it has been made known unto me that 56 years will wind up the scene if we faithfully bear witness to the nations of the earth." Well, I wonder what 56 added to 34 makes. It used to make 90. That was in February, and in the fall of the year 1890, the Latterday Saints who had received a revelation in 1889 that the leaders of the Church should make no further promises to the enemy, but to keep His commandments and "let the First Presidency of my Church bear witness of my truth to the courts, and I will sustain them and uphold them. And if they will be faithful, saith the Lord, I will fight their battles." By 1890 they didn't have any more trust that God was going to fight their battles. Hundreds of the brethren were in jail, hundreds of them were on foreign missions, that had extended in some instances for seven years, and they

didn't dare to come home. Families were without fathers, brothers and sisters were without older brothers who were on missions and away from them, or were in hiding. The Church had been robbed of most of its temporal products, their cattle and their sheep and their horses, their lands had been seized, their Tithing Office and their tithing had been seized. There had been a period of four or five years which was called by historians, "The Raid." They were crying to the Lord for deliverance, and they couldn't understand why they hadn't been delivered. They had been faithful, they had lived the law of tithing, at least about 17% of them had. They had lived the united order, at least 1% of them had. They had lived plural marriage, the celestial law of marriage, at least about 3% of them had. They had been faithful to their covenants in preaching the gospel to the nations of the earth, a small percentage of them had. They couldn't understand why the Lord didn't pour out His blessings and come to their deliverance. And in their lack of faith, which they had demonstrated through all these years, and in their lack of obedience, they decided to do just exactly what the Lord told them not to do. They made agreements with the government, they assisted 95% of the convention which formed the new constitution for us who are Latter-day Saints, in forming a new constitution that was very good for people who are not very good. But it did have clauses in it which guaranteed us rights which we are now going to lose because of our lack of faithfulness, and in that we promised to forever abandon the practice of plural or so-called patriarchal marriage. We even went so far as to state that if we could get a law that would entitle us to live it, because of the change of conditions and dispositions toward this principle, that we would still promise not to live it unless the president of the United States would give us permission. Of course that wasn't much of a concession. But I don't think the Lord liked it very much. At least He didn't come to our rescue. And we have had since that time a steady decadence. While at the time we have 3 1/2 million Latter-day Saints, we do not have a very high rate of tithe-paying. It's almost 21% I understand, of tithe payers, anyway.

We don't have many who really believe the gospel. I know professors and elders and high priests who have told me that they don't believe in the gospel. It's a social asset. This is a sad commentary upon our present situation, and I do not mean to deprecate. But the reasons we haven't obtained the blessings of the gospel today is because we simply haven't lived for them. And the reason we are in our present predicament today nationwide, politically and socially, is because of who we are and what we are and what we have been doing. I read a sticker on a car the other day that said, "The downfall of this nation is apathy." It is the most terrible thing that can happen to us. "But why worry about it," it said. I think this is a pretty good examination of about the way most of us feel about it. "Well, maybe these things are going to come, but why worry about it?" Sufficient unto the day is the evil thereof. That's what the Savior said, so let's eat, drink and be merry, for tomorrow we are going to die, and we don't have anything to worry about.

Well, suppose we don't have anything to worry about, what heritage are we going to give our children and our grandchildren? Our forefathers who founded this nation, many of them died tortured to death because they signed our Constitution and our Articles of Confederation. Webster said, "If I have given the greater part of my life to help establish principles which will guarantee to my progeny liberty and the voice of conscience, and they do not appreciate this blessing, I will spend my time in eternity regretting that I sacrificed so much for them."

Our forefathers sealed our Constitution that we now have with the shedding of their blood. The greater number of them were driven from their homes, lost their friends, some of them were taken captive, stripped and beaten to death, tortured to death in terrible ways because they gave us the Constitution that we have. Today we are laying the groundwork for the destruction of that Constitution. Lucifer himself has been given power by God Almighty in order to try His Saints and to let him be placed in a position where he will be absolutely without excuse when he goes to destruction, that he may conquer all the nations of the earth.

The last bastion of liberty is here in the United States of America. The last Constitution of God-given rights is our Constitution. It is in the plan to take that constitution away from us and substitute another for it this year. It is in the plan to have a constitution that was formulated by conniving rich men who have been using their money and our money to foster communism and socialism and a government that is not of the people, for the people or by the people, in order to establish this new, false republican constitution in the place of the one we have, because, so say they, we have outlived the one that we have. And I'm afraid there is too much truth in that, and I think if we outlive the one we are going to get, we will be mighty lucky.

Already our nation has had every vestige of republican government torn from it. We have two bodies, three bodies of government, the legislative, the executive and the judicial. The Constitution says never at any time shall the executive body of government issue laws, directives, etc., for the governing of the people. That's the legislative body's prerogative and duty. We are now governed by executive order from the president of the United States starting back as early as 1913, 1954, 1956, 1966, 1972 and 1975, by presidents who have given us executive orders that we don't know anything about. Here's what those executive orders have brought about:

The Constitution provided that we should coin our own money. The International Bankers coin our money for us now, and charge interest on it! The U.S. government is using your tax dollars to pay 40 billion dollars a year interest on our own money to the International Bankers.

An executive order has established a provision that the United States as the United States shall cease to exist, for it shall no longer have states. It shall be divided into ten great regions, each with a director appointed by the president of the United States. It's already done. It's law. It's an executive order. But it is an unconstitutional law, as unconstitutional as it was to let the International Bankers

coin our money. The Constitution provides that the executive shall not give orders and laws and directives. We have done it, and we have let it get by.

The Constitution provides that the states shall not be enlarged nor reduced nor changed in their sizes nor boundaries, without the voice of the people! Whose voice has been heard, or who knew anything about the division of our states now into ten great districts? And with appointive directors. A lot of legislators and members of the House of Representatives will say, "Now, Brother Allred, you are ahead of your time. This isn't so." It is so. It can be proven to be so.

What is more, our governor has arranged that there shall no longer be county lines. Every vestige of constitutional government, the United States of America and the states, is being systematically and wonderfully destroyed. We don't have county lines anymore. We have seven districts, with appointed directors over them.

When everything that is applicable to constitutional government has been destroyed, when the noose which is now around our neck is so that they can bind us by our hands and feet and around our waist, then they are going to shut down gradually. Already they are arranging to move our populations to better suit the new form of government and divide its peoples. A lot of people say, "Brother Rulon, you don't know what you are talking about." I do know what I am talking about.

It is not too late for you and me to do something about it. As a unit we will stand and fight every new unconstitutional provision that robs us of these rights. In our recent legislature we have had seemingly innocuous bills passed that the legislators knew very little about. What they did know was a matter of misinformation. Senate bill 5 provides that there shall be a directive of seven men who shall have the right to look into the practice of medicine. All acts pertaining to the practice of medicine are by this bill, revoked and new laws established. Anybody rendering health service who has a license to practice will have his license revoked at their will. And he has no redress, because that is written into the law, that he shall not have it. The only appeal he can get is to go to the appellate court. Isn't that wonderful? To be stripped of your business, to be stripped of your license, to be stripped of your lifelong labors. And you have the glorious right to go to a court where an appointive judge says you have no constitutional rights. How many times have we heard from the courts in Utah, men who stood up and said, "Your honor, this is robbing me of my constitutional rights," and the judge has said, "I am the Constitution!" That has happened a half dozen times in recent months and years. I have seen some of the finest patriots who stood up for what they thought was right, who have been deprived of their rights and sent to prison because they stood upon constitutional rights which they did not have a right to assert. And I know of lawyers who have been disbarred because they were too constitutionally zealous.

So if this bill, Senate bill #5 applied only to the medical men, it wouldn't be too bad. But it applies to the Department of Regulations, which regulates all of our licensed business affairs, engineers, construction, architects, whatever business you have if you have to have a license. It can be revoked by five out of that seven men. And our legislators said, "Oh, Brother Allred, you don't know

what you are talking about. This doesn't mean that." Well let us wait and see when it starts to bear down on us, when it starts to be applied, when we do not walk up to the line according to the wishes of our big brother federal government. We have many bills of this nature.

Our recent land bill which the people of this state voted down three successive times, has now been implemented by our loving governor, who is so zealous for his people that he would give his life-for their gold. And that land bill identifies land in about the following terms: Land may be defined as any property upon which dwellings may be built or agriculture practiced. It includes the water and the air pertaining thereto. And the government has sole control by this land bill, of your property. Now, if that is constitutional, I don't know where the Constitution was written. I never read it in the Constitution of the United States, but it is a part of the Constitution we've got coming up, brothers and sisters.

Now, I'm expecting this people to begin to learn what's happening. The beast who will require your name, his name or his number written upon your forehead or upon your hand, is already ready to take care of that. Your Social Security number is part of that great program. It is only a little while now that you can move around at will as Russians and Polish and Czechs have been moved around. Fourteen million Russians died in prisons. This has happened in other communist countries who have been "liberated." The Soviet republics are a beautiful example of the United Republics of the United States that are on their way for us now. Pardon me for a little sarcasm. But do not pardon me for telling you the truth, because I tell you God's truth that we are facing about 3 1/2 or 4 years, or perhaps a little more time, that are going to be some of the most terrible times we have ever seen in the United States. Store your food up. If you have to go buy it, you might find you have to have that stamp on your hand or your forehead. Read what the Lord tells you about that in Revelation 13 and 14 and in Zechariah.

*22 February 1976. Sacrament meeting. Salt Lake City, Utah. WARNING TO THE PEOPLE, ADULTERY CANNOT BE FORGIVEN.*

I feel very keenly, my dear brothers and sisters the responsibility that God has laid upon me. I am many things to many different people. To some of my brethren I am too kind, so that my "no's" are interpreted to mean "yes." To some of my brothers and sisters I am too harsh, because I seem to be unforgiving. I would like to state that I hold no malice against any man or woman or child. I love all of my brothers and sisters no matter what their imperfections or sins may be.

God has said ye shall forgive one another seventy times seven, but I the Lord will forgive whom I will forgive. He said that you shall not permit the unworthy to partake of my sacrament or of the emblems of my flesh and my blood. If you do this the responsibility will rest upon your shoulders. But if you warn them and they still partake, the responsibility will rest on their shoulders.

The Lord told Isaiah that if he didn't go out and warn the people of what was going to come upon them, that he would hold him responsible for the judgments that would inevitably befall the people. Jacob, in speaking to the Nephites after they came to this continent and were becoming a mighty people, condemned them because they justified themselves in committing whoredoms because of that which was written concerning David and Solomon and others of the Lord's servants. The Lord said, "The cries of your wives and your children ascend unto me because of your abominations and your wickedness. And I will not suffer you to have save it be one wife, and concubines ye shall have none."

The curse that came upon this people in the year 1890, in which the privilege was withdrawn from the Church to live celestial plural marriage in its fulness, was a direct result of wickedness, faithlessness and the abominations of the people who called themselves Mormons. Of course they had endured many privations and hardships and drivings and suffered at the hands of their enemies. But when the trial came and the Lord told them to remain faithful and to not deny any of His commandments nor to forsake them, He, the Lord, would fight their battles. As in ancient Israel and down through the history of time, once again they felt that God would not keep His word, and they did that which He told them not to do. They made promises to their enemies, they bowed their neck to the yoke that was placed upon them, and as ancient Israel they went into bondage.

We try not to administer the sacrament to those whom we know to be unworthy. Sometimes we warn them, but we are slothful in this because we don't want to hurt their feelings. The Lord said in the Doctrine and Covenants that an adulterer cannot go into the celestial kingdom. The Prophet Joseph Smith in the first words that he spoke upon doctrine, reiterated that statement. The Lord says, "You shall not permit any who have committed adultery to come into the Church if they be married, lest they pollute you and your heritage." The Lord said in Section 132 that if a man be found with another woman who was not given unto him, he hath committed adultery.

I bring these things to your attention, not to harrow up in your minds your wickedness or your perfections, or to accuse anybody, but to throw off from my shoulders the responsibility of not telling you how God feels about these things, and how He will place upon me and my associates the responsibility of having failed to warn you.

A number of years ago a man who had two wives committed adultery with another man's wife, and when I rebuked him and told him that his sin was unforgiveable and didn't want him to be among us anymore, he said, "Why Brother Rulon, you never ever told me that before." And I hadn't. I didn't think I



had that responsibility. He had been raised in the Church, he was of Mormon parentage, the value of chastity and virtue and honor and keeping your covenants, because he had been married in the temple, certainly had been impressed some time along the road upon his mind. But I said, "Well, brother, I have told you now."

When we make mistakes and deliberately turn against the light and knowledge which God has given us and willfully take a life, we suffer the penalty, and we cannot escape it. When we make mistakes and willfully violate covenants we have made with our wives in the house of God, we will suffer the penalties of that mistake as David of old did, and we cannot escape it. David still waits in his tomb, waiting the resurrection to get that portion which he will merit in the due time of the Lord, when the restitution of all things takes place.

When we have men come among us as has happened again and again, who admit to us that they are adulterers, sorrowfully but patiently, directly and purposefully, we tell them, "Brother, your place is not among us. Go find yourself a place where you can find happiness, turn to the Lord and seek forgiveness. We have nothing to offer you. Go back to the Church if they will take you, confess your sins and let the bishop guide you up through first principles again, through rebaptism and confirmation, and seek forgiveness of sins." Such men come to us and say, "My dear brother, oh I love this work, I have a testimony of it, I know God lives, I know the gospel is true, I know the Church of Jesus Christ is God's Church, I have a lovely wife, I was married to her in the temple, I am living with another woman, and I want to repent. I want this woman sealed to me." And of course we may feel sorry for that man to tears, but the answer to that request is no. "You are not worthy material for that holy covenant." We are supposed to raise up a seed unto the Lord. How can we do it, having defiled our tabernacle, and expect to have the blessings of eternal life and celestial glory? Return to the Lord, ask forgiveness. When you have paid the uttermost penalty, God will give you that which you merit, because God cannot give you more than that which you do merit.

Brothers and sisters, I do not find it in my heart to deliver this message to you today. I would gladly have shunned the responsibility. It is a duty I owe to my God, for my sake. And I am selfish enough not to have to bear your burdens, I have enough of my own. God bless you, Amen.

*7 March 1976. Sacrament meeting. Salt Lake City, Utah. TRUST IN GOD'S JUDGMENT. BRING CHILDREN UP IN LIGHT AND TRUTH. GOD WILL SOLVE OVER-POPULATION SOON.*

My dear brothers and sisters, I will take a few of your moments, praying God to indite my words in acknowledging before you at this time that there are so many things that I do not know and understand, that it would be folly to try to enumerate them. I know that God lives, that Jesus Christ is our Lord and Savior, that He has broken the bands of death through His offering upon the cross, that He hears our prayers and that He answers them when He sees fit.

Sister ---- passed away about fifteen minutes ago. I do not know why God has not accepted of our faith and prayers in her behalf. I only know that whatever He does is right. I know that as far as she is concerned, that she was one of the most perfect ladies, lovely mothers, adoring wives, sacrificing sister, that I have ever known. She lived her life as a servant of God. She gave all of her time and her talents to those who needed her. She was a well-trained, registered nurse, she delivered more babies into the world than some doctors do. I never knew her when she was not kind and sweet and understanding. I know that her faith as far as she was personally concerned, was absolutely unwavering. And I know that the faith of those of us who have prayed for her, in most instances has been as steadfast. I do not yet know why God saw fit to call her home at this time. I do know that she has gone, and I feel in my own heart a sense of wonderment and a desire to understand. But I feel like Job said, after he had served God all his life and God took his home, his farm, his cattle, his wheat field, all his children, and then his wife, and then his friends and associates who had known him all accused him of sin, because if he had not been a sinful man these things would not have come upon him. But Job insisted that he had served God, that he had kept His commandments, that he was not being punished for his sins. And though his body should perish and the worms eat the flesh from his bones, yet in the last days he, Job, would stand upon the earth and see his Lord and Savior with his own eyes and not with the eyes of another. And he said, "Though He take my life, yet will I acknowledge Him and serve Him."

God permits a lot of things to happen to us to train us, to teach us, to qualify us so that we will learn how to communicate with Him. I wish it were within my power to tell you how I know that God lives. Do

I know that you live? I think so. I see you, I gaze upon you, I see your smiles, your sadness, the look in your eyes, and I know you hear me. And with those senses that God has given me, I know in the same manner, that God lives, that Jesus is the Christ, that He has given us our agency, that He has brought us forth in a land with a Constitution inspired by Him through our founding fathers, which gave us certain inalienable rights guaranteed by God to all men in the exercise of their agency, to worship God and to work out their salvation in fear and trembling before Him.

I know that you and I as fathers and mothers have a tremendous responsibility to bring our children up in light and truth and teach them to walk in the ways of the Lord. Because if we do not, that responsibility will rest upon our shoulders heavily. I know that you children who are here who have parents who hold the Priesthood and who are walking in the ways of the Lord, if you do not give heed to your parents and walk in the ways of the Lord, will suffer beyond your power to realize because you had such great opportunities and did not avail yourself of

them and set your lives in order and forsake your sins and serve your God. These rights and liberties which God has given to us in a free nation are now all in jeopardy. The power to retain them is in your hands and in mine. We must live them in our lives, we must exercise them in our conduct toward each other, we must let others serve God as they see fit, as we desire to serve God as we see fit, we must set a good example, we must let our light shine as though it were upon a hill, that men may see our good works and be led to acknowledge them and glorify God. This is the purpose of our existence. This is why God sent us now. We were reserved by our Father in heaven to come forth in this dispensation of the earth, to take advantage of these tumultuous times, in the days when there are so many contradictions. In the face of all of these contradictions and all these things that we do not understand, to still say, "Father in heaven, I know you live, I know your Son redeemed me from death, I know your commandments are just and true, I will serve you, I will let my light shine so others will serve you and believe, I will help you to prepare a Zion so that your Son and Savior may come and that we may behold His face."

We talk of over-population, that problem so besetting the minds of our so-called great men today, will soon be answered for them when God sweeps the earth with famine and with pestilence and with earthquake and the waves of the sea leaping beyond their bounds and the voice of God in the heavens crying to the earth, "Repent," as His servants have cried it for more than a generation. When it is too late and their numbers have been obliterated and they are no longer upon the earth, nor will they be when the millennial reign is ushered in, they won't have to worry about over-population. I want to tell you brothers and sisters, if you want to live to see the coming of the Savior, live so that you will be righteous enough to behold His face, because we are told that when He comes, those who live upon the earth will be like Him.

So let us, man, woman and child, love the Lord, keep His commandments, serve Him at all costs, and though He take our lives, acknowledge that all He does is best. Sanctify ourselves so that we can be His people, because it is through His people here on earth that Zion must be redeemed. God long ago could have come and done it by His power and His authority and His glory and His goodness and His kindness. He has given you and me that privilege and that responsibility. Let's live up to it, brothers and sisters. Let's sanctify our lives. Let us be filled with love toward one another. When we are offended by those who should love us, when they deal dishonestly with us and we are mistreated and misunderstood, let us do good for evil and thus heap coals upon their head and perhaps cause them to repent. All of us will be called upon to endure many things. Brace up your shoulders, continue in fasting and prayer before the Lord that the angels of God may administer to you, that the Spirit of God may be upon you, that you may be God's people.

This is my prayer for me, for my family, and for you whom I regard as my very own because of my love for you. This love God has placed in my heart for His children. I ask Him to bless you, and I do bless you, brothers and sisters, and God will watch over you and help you if you will cease being so selfish and love the Lord your God with all your heart, with all your might, with all your mind

and with all your strength, and learn to love your neighbor as yourself. This I ask in Jesus' name, Amen.

*28 March 1976. Sacrament meeting. Salt Lake City, Utah. PROPER PRIESTHOOD IS HERE. MARRIAGES MUST BE PERFORMED THROUGH PROPER AUTHORITY.*

If I had a few more moments, I would prefer to read what I am going to tell you. But I promise you I won't misquote it.

In the Doctrine and Covenants, the Lord says in effect, "Behold, I have given you a pattern in all things, and by this pattern ye may judge in all things upon the face of the earth. Whosoever teaches, whose spirit is contrite, and whosoever is sustained by what he does, that word is as the word of God. Whosoever prayeth whose spirit is contrite, who obeyeth my laws and keepeth my commandments, ye shall hearken unto him, for that is the word of the Lord." We are to take this as a pattern and also a statement made by the Lord in the revelation of 1882, in which President Heber J. Grant was called, and Brother Seymour B. Young was called to the presidency of the seventy. We will understand that the law is properly administered and acceptable to God by those who keep the law and obey it. For He said in that instance, "You may call my servant Seymour B. Young to the Quorum of Seventy, if it so be that he will observe my law and keep my commandments. For it is not meet that men should preside over my Priesthood who do not abide in my law." This being the case, then, we could possibly assume that the word of the Lord does not sustain any man in administering an ordinance that he himself does not keep.

Now this runs us into a little trouble, because Anthony W. Ivins, though called to administer that law to hundreds of people in old Mexico, upon recommendation from the presidency of the Church, which can be positively proved from his own diary and which Brother Stanley Ivins proved to us beyond a shadow of a doubt, never, as far as we know, lived the law of celestial, plural marriage. He was counselled to do it, he was commanded to do it. But as the pressures became increasingly great, he put off the evil day until, apparently, it was too late. But the key to the dilemma lies in the fact that he obtained his appointment from President Wilford Woodruff, who sent him to old Mexico to act in his stead, independent of him, except when he received a recommendation. And it was by this authority of this man who held these keys, that Anthony W. Ivins performed those ordinances. This is the key to the whole situation. Somewhere upon the earth, in every dispensation where the fulness of the gospel has been restored, there must be one man who has them or is living the fulness of those principles. He has the keys and bestows the authority upon others to administer.

So we come to the conclusion that there is one man at all times upon the earth holding the keys of this authority, though he may not himself be performing those ordinances. And, understanding these principles, we will find that no man has the authority to perform these ordinances except it be given to him from the man who holds that key, or unless it is that man himself. No, this is a divine principle that runs down through the world, plainly elucidated and expressed in verse 6 of Section 132 in the Doctrine and Covenants.

Notwithstanding this fact, we have a whole group of independents who are teaching some very false doctrines, predicated upon a false premise that Joseph W. Musser, Wilford Woodruff, Joseph F. Smith, all these others who performed plural marriages after the Manifesto, never had any authority from heaven to do so, that the end of the dispensation which was started by the Prophet Joseph Smith ended in Wilford Woodruff when he signed the Manifesto, and no marriages performed since that time are bound by any man who holds the keys of the Priesthood, because those keys were taken from the earth. Were that true, we make God a liar. For repeatedly in the ancient scriptures, repeatedly in the words of Jesus Christ, repeatedly through the mouths of modern prophets, God told us that there would come a prophet in our day who would restore all things and who would hold the keys of this dispensation until Christ should come in His glory and that the fulness of the gospel should never again be taken from the earth. Those wise individuals who assume that they are living plural marriage acceptably in the sight of God by performing their own ordinances, or having them performed by any good friend who will perform it, or assuming that there is nobody who has the authority to perform it and therefore it is acceptable to God in this benighted, out-of-order condition, are thinking themselves into hell. Not only are they thinking themselves into hell, they are sinking themselves into hell. If that authority has been taken from the earth, all their hopes and dreams will vanish when they die. No marriage performed by anybody else that is not authorized by the man who holds these keys will be enduring in and after the resurrection, or God is a liar.

Therefore, these wonderful independents who are taking wives unto themselves from any source available, are going to wake up in the morning of the resurrection, as God lives, and find they have no wives at all. And because they were recipients of so much knowledge where they could obtain so much information, had they kept the Spirit of God about them, their condemnation will be greater than those who remained in the Church and abided by the words of the prophets who deprived them of that privilege.

Now, I do not say this except upon this premise: We must not be deceived in these matters. We must not sell our birthright for a mess of pottage. We must not enter into marriages that are not consummated by the authority of Almighty God's Priesthood upon the earth. And I want to bear you my testimony in the name of the Lord, that that Priesthood has not been taken from the earth, as has been foolishly claimed by some very foolish men who once had the Spirit of God, that the dispensation ushered in by Joseph Smith long since ended in Wilford

Woodruff's time and we are now in another dispensation of darkness wherein God no longer speaks to men. That being so, or were it so, all of us would be as benighted as these poor souls who are in such darkness that everything they do has robbed them of the Spirit of God, and you have no faith in any other principle than plural marriage, not performed by the servants of God which will not give them any wives in the eternal world.

Brethren, we don't have to walk in darkness. We don't have to come under condemnation pronounced upon the Church in Joseph the Prophet's day, where he says, "There are many of you who walk in darkness at noonday. And for this reason you are under condemnation before me." The gospel is here, the authority is perpetuated in righteousness, and is here. The gospel in its fulness is here. God will sustain us in living it in righteousness. But as surely as there is a God in heaven, He will doubly condemn us for the knowledge we have if we enter into it under conditions that are contrary to His commandments.

That is the word of the Lord. God bless you to receive it as such, Amen.

*11 April 1976. Sacrament meeting. Salt Lake City, Utah. PROHIBITING PLURAL MARRIAGE NOT GOD'S WILL. CHURCH PREFERS CATHOLIC MARRIAGE TO PLURAL MARRIAGE. EVIDENCES OF APOSTASY. MUST LIVE ALL THE GOSPEL.*

I don't know why I should ever be unprepared to talk to this people. There was a rule among those who once considered themselves to be Latter-day Saints, that they should never prepare a talk. I think among our people we observe this rule quite generally, in order that the Spirit of God might dictate what should be said. Not knowing that I was going to be called upon, I have laid no plans as to what my remarks might be. But there are a number of areas where I think some remarks should be made.

I approve heartily of the sentiments expressed by our brother. I know of nothing so devastating as to have a girl taken out of your family, married to a man who is devoted to the gospel supposedly, and then never see her again. I think this is diabolical. It is contrary to the order and the will of heaven, and it ought not to be. Where I do see it, my sentiments are directly opposed to it, and I want to say that it is contrary to the will of God.

In the days of the Lord, He rebuked the Jewish leaders and the presiding Priesthood at that time, because, he said, "Ye yourselves will not enter into the law, neither would you suffer those who would enter into it, to enter into it. But

ye cast them out from your midst." In reviewing this statement of the Lord's, I do not know in what particular areas He had reference to the Priesthood leaders of that time not entering into the law of God and then not permitting the members of the Church to enter into the law. But I do know that this is a practice today. I want to voice my sentiments and feelings as being directly in contradiction to such a situation.

Since the year 1829, the law of celestial plural marriage was accepted by the Prophet Joseph Smith and taught by him. And he positively said that if he and his associates did not enter into it and practice it and introduce it among the people of the Church, that the whole of them would be damned. His followers in the Priesthood, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, all stated not once or twice but again and again, that no one could enter into the gospel and receive all of the blessings without obeying the fulness of the law. President Joseph F. Smith was very explicit in Journal of Discourses Volume 20, when he said that it is a wonderful thing for a man to enter into the temples of God and have a wife sealed to him for time and for all eternity by virtue of the holy Priesthood, but this is only the beginning of the law. If he does not enter into and keep the contract that he has made, to abide the fulness of the law of the Priesthood, he can receive only a part of the blessing, and not all of it. He might just as well expect to receive the gift of the Holy Ghost by baptism without the laying on of hands, or receive any other principle of the gospel without abiding its conditions.

The reason I am talking upon this particular subject today is because repeatedly during the past few weeks, the pressure that is being brought upon this people by the leaders of the Church has become more and more pronounced. I do not feel bad about this as far as we are concerned, because I think it will humble us, help us to set our lives in order, give us the development and the courage that we need to strengthen our backs and serve God and keep His commandments. But there are young women who have met our young men, who are members of the Church and who want to enter into the law, and this is the sum and substance of what their parents-if their parents don't tell them this, then they take their children to their presidents of stakes. And if the president of the stake can't shake them from the testimony that they have of the necessity of the fulness of the gospel being practiced, then they take them to the apostles, the leaders of the Church.

One of the leaders of the Church this past few days made this statement to one of the daughters of Zion: "He is a wonderful boy, he has a wonderful spirit with him. If he would come back into the Church and marry you, we wouldn't object to him at all. But you can't have him in time and eternity and he can't have you in time and eternity, unless you are married in the temple. There is no salvation outside of the Church." Well, if he is such a good boy, what is he doing that is wrong? "Well, he belongs to a group of fundamentalists that is the most dangerous of all people, because they profess to uphold the leadership of the Church and uphold the laws of God, and they oppose the leaders of the Church and become a law unto themselves." And she said, "But Father, this is not so. They uphold the leaders of the Church in everything that they do that is in

conformity with what the former prophets have taught. And the only position that they occupy is that the government stepped in and forced the Church to make a compromise as a body, where they couldn't live this law. God said that He would give these people their agency regarding these matters, but they could not receive the blessings of Abraham, Isaac, and Jacob or the blessings of the patriarchal law unless they entered into the fulness of it." To her very capable defense of her sweetheart's position, she received this statement from one of the apostles:

"It would be far better for you to marry a Catholic than this boy, because we could countenance the Catholic position and you would have a chance of retaining your membership in the Church. But if you marry a fundamentalist, you cannot retain your membership in the Church, you will be cut off, and you will lose your salvation. With a Catholic you would not be cut off and you would not lose your salvation."

Now, this is tantamount to saying that Catholicism is far more acceptable to the modern Mormon Church and its leadership than the former teachings of its prophets and apostles, and that the gospel of Jesus Christ is more heinous and obnoxious to them than Catholicism with its infant baptism and transubstantiation. They don't say that in so many words, but this is the position that they take, and it has not been stated anew; it is a repeatedly stated position.

Brother Mark E. Petersen's The Way of the Master takes a position that in all ages cultists have formed and broken off from the mother Church and have caused devastation and breaking down of the gospel. This is perhaps true. But there is one thing I will tell you that I know is gospel truth, and that is that in all ages when the gospel has been restored to the Church, the Church and its leadership has gradually departed from the principles and ordinances of the gospel and gone into apostasy. And when we change our ordinances repeatedly from day to day so that our salvation depends upon which president of the Church we are under as to the conduct and the laws we pursue and the laws we obey, it becomes a hard thing to be a good Latter-day Saint.

I am reminded of something that happened this last month, when one of my sweet nieces whose father was a-I hesitate to use the obnoxious, diabolical word-a polygamist, wrote to me and wanted to know if her grandfather, whom she adored, had changed his attitude before he died. The leaders of the Church has said that unless he had changed his attitude, work for him could not be done. If he had never been a member of the Church, if he had been a Catholic or Protestant or something else, no matter what his attitude was, that work could be done for him. But if he had been a member of the Church and had believed in polygamy and did not change his attitude, work could not be done for him because he had been cut off from the Church. Such a man cannot be saved, they said.

Well now, it's a rather hard thing for Father to change his attitude, because the president of the stake told him in 1892 that if he didn't enter into plural marriage he would relieve him from his position in the bishopric. Father said, "Well I can't do that because the Manifesto has been passed, and it is contrary to the law of the Church for me to enter into plural marriage" The president of the stake said it may be contrary to the rule of the Church, but it is not contrary to the law of God. The president of the Church, he said, has told us that we must set our families in



order in regard to this matter. If you do not enter into the law, I am going to release you. Father wrote a letter to President Joseph F. Smith, and I am going to make the story short because I've told it before, and President Smith sent the first president of the seventies to him to tell him that this was the law of God and that he could enter into it. Consequently and subsequent to this visit, Father traveled into old Mexico in order to live that law. My beloved mother was sealed to him by President Anthony W. Ivins.

It is just as bad for the Church to take the position that they would rather our daughters marry Catholics than to marry a fundamentalist, as it is for us husbands who marry our daughters to say, "Your father is out of harmony with me, you can't see him anymore." When we get to a point where we've got to have our way in all things, we are at a dangerous point, whether we are in the Church or out of it. God gave us our agency, and it was God who said to John Taylor, "I have not revoked this law, nor will I, for it is everlasting. And those who would enter into the fulness of my glory, must and shall abide this law. Nevertheless I have borne with you through the troublesome times because of the heartaches that you have endured. From henceforth it is my will that you should use your free agency regarding these matters." President John Taylor in the year 1886 established a rule of the Church that the Church would not uphold and sustain a man who entered into plural marriage and got caught. He had to stand on his own feet. If you don't believe that, all you've got to do is to take the man in Goshen, Brother Peterson, who took a wife in the year 1887. They discovered it, and they contacted both of his wives and got them to admit that they were living it, and they were cut off from the Church. That was three years before the Manifesto.

Now, which is right and which is wrong? We used to sing that truth was the most blessed, unchanging, beautiful thing in the world. But now we have taken the position that truth changes every time we get a new president. And I am informed that that song is so contrary to Mormon ideals today that they are going to cut it out of the song book. That question was asked recently if that would be in the new song book, and we were told, "No, I should say not. They are not going to have that in there anymore."

Brothers and sisters, I want to bear witness to you that Joseph Smith, the Prophet of God, was God's Moses to this dispensation. As the children of Israel turned from the laws of Moses, they gradually lost all their blessings until they became a people who were utterly cast off from God's presence, and the people who crucified Christ. It was not the gentiles who crucified Him; it was Israel. Joseph Smith occupies exactly that same position toward us in this dispensation, and he holds those keys until Christ comes in His glory.

There is only one way that you can be sure the course you are pursuing is acceptable in the sight of God. Do you believe that Jesus Chris is your Lord and your Savior? Have you been baptized in His name by proper authority? The Lord said, "Whosoever believes on me and has repented of his sins and has been baptized in my name, he is my church. And whosoever teacheth more or less than this is not of me." Now if you believe in those first principles of the gospel and you go on as Paul the Apostle counsels you and me to do, "Not leaving behind the doctrines of baptism and the laying on of hands for the gift of the Holy Ghost, let us go on unto perfection." Joseph Smith the Prophet said, "Let us build upon this foundation and go on to perfection." Paul said that if anybody should teach any other gospel than this, he should be accursed. Even though an angel from heaven should come and teach any other gospel than this, he shall be cursed. And then Joseph Smith added a little emphasis to that. He said, "Whosoever teaches any other gospel than this which I have declared unto this generation, shall be accursed."

Well now, is the Church today teaching the doctrines of the Prophet Joseph Smith? Are they teaching that you can't be saved in the fulness of celestial glory without the fulness of the law? They are not. Charles W. Penrose in 1889 said you cannot have celestial marriage, that is, marriage for time and all eternity, without plural marriage. The two are indissolubly connected. Well, of course Brother Penrose can be wrong, he disagrees with the present leaders of the Church. President Lorenzo Snow could be wrong when in the courts he said, "Mr. Bierbower has predicted that if this court will convict me and send me to prison, that the president of the Church is going to receive a revelation putting an end to plural marriage and changing the law of celestial marriage in the Mormon Church. Whatever fame Mr. Bierbower may obtain as an attorney, he shall certainly fail as a prophet. For God will never change this law. And woe unto that nation or that house or that people who seek to change it." Of Course, maybe President Snow was wrong. President Heber C. Kimball said you might as well build a tower to the sun as to try to remove polygamy. And, "Let the first presidency of this Church and the Quorum of the Twelve Apostles and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned." I wonder if they are opposing it today. I just wonder. I'd like you to think that over for a little bit. But of course, maybe Heber C. Kimball was wrong. And John Taylor said the Prophet Joseph Smith stopped him as he was riding out of Nauvoo, and he said, "John, what have you done about entering into this law?" Now, he said, if Joseph Smith had said, "Go and have your wife sealed to you in the temple, how gladly all of us would have done this. But he said we could not receive exaltation without taking other wives. That was the crux of the matter. And I told him that I was going to do something about it. He told me if I didn't do it I would lose my exaltation." But of course John Taylor could have been wrong.

Then Joseph Smith said, "They accuse me of practicing polygamy and many other things. And they say if I continue to teach these doctrines they will kill me. And I know they will. But we have got to live it. It was given by way of

commandment, and not by way of instruction." But of course the Prophet Joseph Smith was wrong, too, because we have only living prophets that we can count on today. So in abiding the rules and the laws of the living prophets, we can do away with celestial marriage, we can do away with the holy garment. President Joseph F. Smith had a placard in the temples, all of the temples up to and including the year 1932-and I know because I read it in several of the temples in that year-in which he said, "The Saints who enter this holy edifice must wear the accepted garment of the Priesthood which comes a little above the wrists and a little above the ankles, and which has the collar and the three strings, and the marks properly made upon it." I'm not quoting it exactly, but I'm telling you the truth. "Because they must hold this garment second only to their own virtue and integrity. We will not permit it to be altered in the least degree." Well, evidently President Joseph F. Smith didn't know what he was talking about, too, because now we don't have to use the garment even to do work for the dead. We don't have to wear it in the temple. In fact, our young daughters and young men who go in there are told that their standing in the Church is in jeopardy if they do wear that garment outside of the temple.

Concerning the manner in which the sacrament used to be administered, only the priest or the elder or the seventy or the high priest could administer it. The Doctrine and Covenants says that neither the deacon nor the teacher has the authority to administer the sacrament. Maybe the revelation was a little twisted when Joseph wrote it down, because now we can do it differently.

Maybe the Lord was wrong when He said through the Prophet Joseph Smith that the seventies should be called to preach the gospel to the world, that they would be apostles, and that those who were called to the seventies should fill long missions in the missionary field, and that they should travel without purse or scrip. But that of course was folly; we've learned better today. The leaders of the Church tell us we can't do that because the law prohibits, and we have to obey "constitutional law."

We have to obey the "constitutional law" of letting the government rob us of our money by unjust and prohibitive taxes, contrary to the Constitution, because the Supreme Court has said that it is constitutional to take 34% of your total income, or 80% of it if you've got enough money. But no matter what the Supreme Court says about constitutional law, we know that in many instances they err. If you remember in the Dred Scott case, the Supreme Court decreed that a Negro is not a human being. But that was a Supreme Court decision, and that therefore made the Negro not a human being. Today the Supreme Court has decreed that an unborn baby is not a human being and has no constitutional rights. Its life can be taken. If we are going to take the position that the Supreme Court's making a decision becomes constitutional because they have made that decision, then God has changed His position in heaven, and the Constitution of the United States has been changed, I think, a little bit. But our present leaders of the Church tell us that if we don't pay our income taxes, whether we owe them or not, we have violated a rule of the Church, our position in the Church will be in jeopardy and we will be brought before a court, a Church trial. We can hold no positions in the Church, and we will be denied the blessings of the holy temple,

because the Supreme Court has decreed that you must pay your income tax. What a wonderful Supreme Court we have. It has become more supreme than God Himself, in the eyes of certain people.

But we know by the Holy Ghost that it is wrong to change ordinances. Oh, by the way, I had one of the leaders of the Church say a short time ago that if the President of the Church told him to administer baptism by sprinkling, he would do it. I think this has a slight taint of apostasy. But I don't think it is a bit more than the apostasy of abandoning other principles of the gospel and saying you can't live them, and if you do we will cut you off from the Church. And if you continue to believe these things you are worse than a Catholic. We will let our daughters marry Catholics, but the most dangerous person in the world is a fundamentalist who believes that plural marriage is essential to his salvation.

I am talking this way, brothers and sisters, because you are only going to know whether you are right, by knowing whether the course you are pursuing is in conformity with the revelations of Almighty God as given through the Prophet Joseph Smith. The Lord in Section 5 of the Doctrine and Covenants, said, "I have given unto you my servant Joseph Smith, my law, in this day and this generation. This generation shall be judged by those things which I have given unto you and blessed or condemned thereby." Now we are told that isn't true, that the present leaders of the Church know far more than Joseph Smith ever did. Brothers and sisters, I am simply stating the truth as it is. If you know the gospel is true, if you know that Jesus Christ is the Son of God and died that you might be redeemed from the fall, if you know that you will be saved by obedience to the laws and ordinances of the gospel which the Prophet Joseph Smith said are unchanging and unchangeable from the beginning of the world until the end thereof, Brigham Young reconfirming that statement, being reconfirmed by all the prophets of God until this present time, and you believe in those things, I can promise you that the Holy Ghost will bear witness of the truth of that, and that apostasy is not believing in the gospel, but in not believing it, in not accepting it and turning aside to other ways and accepting other ordinances. It has been admitted, and it is plainly apparent that we no longer teach nor believe nor practice the gospel that was once taught by the Prophet Joseph Smith.

My counsel to all Latter-day Saints and to all the world is: Joseph Smith was the Moses of this dispensation. We are going to be judged by the gospel he restored, and anybody who teaches any other gospel than that which he restored, will be damned. I testify of that as a servant of God. And I promise you that the Holy Ghost will bear witness to that fact.

I want to speak a word of comfort to those who are now, and there are several of them in the audience, who have been brought before the courts for their standing in the Church because they have become members of this "diabolical" group of people. I think you are the most "wicked" people I ever saw. You must be because the Church says so.

I know that you are as good as you know how to be. I know that you love God and His truth. I know that I would rather live the laws and ordinances of the gospel as we have been commanded, than fail to live them. My conscience would not permit me to kneel and face the temple and talk to my God and know that He

will hear my prayers, if I did otherwise. I know if you will keep the laws and ordinances of the gospel that you will receive every blessing predicated upon obedience. I think that we are going to have to have a change in the Doctrine and Covenants. We have a few changes in the recent conference, and I wonder when they are going to take out that little passage in Section 130, which goes like this: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." I think we'd better cut that out, too, along with the song, "Oh Say What Is Truth."

May God bless you, may He give you His holy Spirit to guide and direct you. May you free yourselves from all sin, all evil thoughts and all evil deeds, and thus become the children of God. The Spirit of God does not dwell in unholy temples. And whether you be a Mormon or a Catholic or a despised fundamentalist, you cannot think evil thoughts and do evil deeds and keep the Spirit of God and please God. But if you happen to be a Latter-day Saint and a member of the Church and you happen to be a fundamentalist, and you have given your heart and your life to God, and you are trying to cleanse yourselves every whit of iniquity, and you cry unto the Lord by day and by night to help you in that struggle, you have the promise of Almighty God in Section 93 of the Doctrine and Covenants, that you shall see His face and know that He is. I want to reiterate that promise to you. If you want to see the face of God, keep the Lord's commandments. Be pure and holy. Do not cease striving to see His face. Remember your prayers. Call upon His name, and He will hear you. God bless you, Amen.

*25 April 1976. Sacrament meeting. Salt Lake City, Utah. GOD'S JUSTICE, JUDGMENT AND MERCY.*

Well, that has been an example to me that you can't pass the buck! I called upon Brother because I figured that would take some of the responsibility off my shoulders, and I could sleep up here a little bit. But he's not going to let me do that, so I encourage you dear Saints to be strong and bear with that which you must endure!

I hardly know what to say today because I'm caught off guard. I figured if he had the nerve to call on me to sing, he certainly wouldn't call on me to speak.

But when it comes to the gospel of Jesus Christ and the part it plays in my life and in the life of my family and in your life, and in Salt Lake City and in Utah and in the world, I believe that President Brigham Young knew what he was talking about when he said that the gospel message is a message that has no beginning and that has no end, that every life that lives is a part of it, that has lived is a part of it, and every sermon that is given is part of it. It is a little difficult to tell where we are going to start, but there is a message if the Spirit of God will rest upon us, that can be given and which the Lord wants us to receive.

Many times the things that are said have been said before, and not only before, but in many ways. The gospel of Jesus Christ comprehends certain eternal principles. These have been repeated rather concisely by the prophets of God in many dispensations of the earth. In this dispensation they have been summed up for us by the Prophet Joseph Smith in 13 Articles of Faith. But on another occasion in a very concise manner, which I hope I can relate, they are comprehended in the principle of a belief in God. If we have a true belief in God and comprehend His greatness and the necessity of His existence, we have the beginning for growth and understanding. The belief in the Supreme Being who is the author of our lives and our salvation places us in the position to be humble enough to acknowledge our sins, our unworthiness, our imperfections, and to repent of our sins. Then when we have repented of our sins sufficiently, we seek for a means which God has provided in a definite ordinance as an evidence that we truly believe in God and that we are repentant. This evidence of our belief and repentance is found in baptism in water in the likeness of our burial in the earth and our coming forth out of the earth in a newness of life. The representation of forsaking our sins and coming forth as a new man with a new start and with the forgiveness of our sins, clean and pure before God, is fulfilled.

Having been forgiven of our sins so that we are now clean and pure before God, those who have authority can lay their hands upon our head and bestow upon us the gift of the Holy Ghost, which gift, which Holy Spirit, when it permeates our hearts and beings if we have truly repented, will guide us into all righteousness. Unfortunately we do not always repent sufficiently to have the guidance of this gift. And even when we do have it, being mortal, it does not always attend us. Frequently our thoughts are such that it cannot abide in us, frequently our actions are such that it leaves us for a time, but through prayer and renewal of faith, asking God's forgiveness for our mistakes from day to day, we can again regain its companionship.

It is bestowed upon us in many ways, sometimes as we speak, sometimes as we administer to the sick, sometimes in answer to our prayers at home when we have family difficulties, in divers ways that I will not attempt to enumerate now. But its constant companionship prepares us for the open administration of angels and eventual sanctification of our

lives so that we can see the face of God. We have the promise of the Lord that if we will sanctify our lives and cleanse them every whit of iniquity, that through the power of the Priesthood our sick will be healed, our dead will be raised. And these things can only be done when we are cleansed every whit of our iniquities.

There is one part of the gospel that was enumerated by the Prophet Joseph Smith that I will dwell upon for a moment. And that part of the gospel that he speaks of is the eternal justice, mercy and judgment of God that is ever present in this world and in our own personal existence. God is just. He has laid down certain rules which are as inexorable as the laws of nature, which if we will obey we cannot possibly escape the blessings predicated upon our obedience to them. His mercy is evident in our behalf through the atonement of Jesus Christ who, in atoning for the original sin of Adam, broke the bands of death which brought mortality and opposition into the world and made us all subject to death. It became all necessary for us to have an infinite atonement so that those bands of death could be broken and through the mercy and justice of God, we might come forth in the resurrection of the just and live forever.

A brother has recently spoken upon an element of these principles which I will briefly speak about, and that is God's judgment. We are not too frequently reminded that that same God which proves that He rewards for all the good that we do, also cannot escape punishing us in some measure and in some way, measuring it with the act, for the evil that we do. Sometimes our punishments are immediate. We break the law of the land and run a red light. One of the laws for having that red light is to prevent accidents, and many of us go out with a bang because a simple law was broken, when someone comes through in his own right on a green light hits us and we are killed instantly. Some of God's judgments are as instant as that. They were in the case of the Israelite who saw the Levites bearing the Ark, and as they crossed the stream at Kedar, as I remember, some of them stumbled. Being afraid the Ark was going to fall to the earth and defile it, he reached forth and touched it contrary to the commandment of God, and his life was instantly taken. A lot of people reading that say, "Well why this? This hardly seems just." But God had told them that the penalty for anyone touching that Ark would be death. And it was instant, and it was as an example to all Israel and an example that runs down through the world.

Some of our punishments are punishments that inevitably follow living and being human. There are a lot of articles written on being human nowadays, how it is natural to be human and sensual and devilish. A lot of our punishments are visited upon us from day to day because of our humanity, because of our thoughts, because of our actions, because of our lack of charity toward one another. We pay the price by darkness of mind, by a spirit of contention, by an attitude that makes it impossible for the Spirit of God to attend us. We are as children walking at noonday, and yet we are in the dark. I think this is one of God's most inevitable and constant punishments to His children, in that He withholds His Spirit from us because we are unworthy of it. If we pray and call upon the Lord and ask for His goodness to be bestowed upon us and that He should heal our sick and raise our dead and help us to have happiness in our

homes, and He in His mercy pours these blessings out to us in answer to our prayers, isn't it as natural as that the sun coming up in the east brings light, that if we think things that are wrong, if we do things that are wrong, if we cultivate and exercise a contentious spirit, if we are not honest with one another, if our thoughts and actions are not virtuous and chaste and lovely, that God will withdraw His Spirit and leave us to be buffeted about by satan from day to day until we eventually wake up? So we suffer the judgment of God every day of our lives because we are not living worthy of His blessings. The Lord condemned the whole Church in the days of the Prophet Joseph, shortly before his martyrdom, because He said the whole Church was out of order in that they had not accepted the commandments that He had revealed to them in the Doctrine and Covenants and the fulness of the gospel as restored in the Book of Mormon, and that they walked in darkness at noonday.

Some of our judgments are much more apparent and distressing than this, for where much is given, much is expected. We are the children of light and ought to have more wisdom than other people have. Being constantly warned of God to walk in His ways, sometimes when we are placed in areas where we endure temptation, we fall from our exalted, godly, heavenly position as Priesthood holders and fathers and mothers in Israel, and we commit sins that God cannot readily forgive us of, or maybe cannot ever forgive us of. We demote ourselves by our own actions from a celestial glory, from a position of godhood where we can sit on thrones with Jesus Christ, to terrestrial or telestial glory, by a single act in our lives which brings its inevitable judgment as surely as running the red light may have done.

When we are unfortunate enough to have done these things, they tear at our minds and our souls and we are truly delivered over to the buffetings of satan until the day of our death, waiting the judgment of God

for things that we did in a moment of foolishness or in an hour of temptation, or more particularly, the things we repeatedly do, some of us, from day to day and week to week and month to month, when we know we are not walking in the ways of the Lord.

These punishments, I wish to reiterate, my beloved Saints, are as certain, are as just, as the rewards that God bestows upon us. We will not lose the reward for our obedience. We cannot escape the judgment of God for our disobedience. Though God in His infinite mercy has forgiven many of His ancient prophets and children when they have committed grievous sins, let's you and I try not to place ourselves in a position where we must wait on the Lord Jesus Christ to eventually forgive us in this life or in the life to come for sins that we have committed, though remitted as far as the Priesthood here may be able to remit them, because of the judgments of God which are just and inevitable.

President Brigham Young tells us that the Priesthood may forgive us a sin, they may rebaptize us, they may rebless us, they may reconfirm us after we have committed sins, but did we wrong someone else too? And if we have, we must have their forgiveness. Sometimes our wrong to them is of such a nature that they cannot forgive us. How long we will have to wait for that leaves our souls in torment. Then Brigham says that it is one thing to be forgiven of men and



another thing to be forgiven of God, and it's another thing for us to forgive ourselves and be able to forget it. How long does the remembrance of the sins that we could have avoided stay with us?

I speak of these things, my dear brothers and sisters, not to harrow up your minds, but to remind you that we are supposed to be the children of light, the children of God, living the highest laws and ordinances of the gospel, raising up a special seek unto the Lord. And we are entitled to the constant companionship of the Holy Ghost, which cannot constantly abide with us except through constant faithful prayer and fasting. The Lord expects more of us than any other people. Let us not disappoint Him now. Whatever our sins may be, however they may be harrowed up in our minds, let us remember to be patient and wait upon the Lord and prove our virtue and our integrity by our long-suffering and our diligent keeping of His commandments. Because no matter what our sins may have been, it is never, never too late to repent and turn to God and trust in His mercy and in His justice and in His judgment. If you and I are fortunate enough to escape the scathing fire of God's judgment in this present hour, let us try to remain in that position that we may walk in the light of God and have His companionship and the joy that can be ours through a conscience that is void of offense toward any man and toward our Father in heaven. We cannot escape the judgments of God. Let us be the people of God I pray, Amen.

*4 July 1976. Sacrament meeting. THE WORLD'S PROPHETS. GOSPEL FULNESS RESTORED. SUPPORT U.S. CONSTITUTION. PROPHECY OF REMEMBERING THIS DAY AND YEAR.*

I'd like to take just a few minutes to draw to your attention a few things that we all ought to remember. A lot of people don't believe these things. A lot of Latter-day Saints that have been taught by the founding fathers of our Church through the Prophet Brigham Young and others, don't believe them. But I am going to tell you the simple, to the point, direct and absolute truth.

First, Adam, our Father and our God, came to this earth in the beginning of this temporal creation when it had been readied for Him to come, and He brought with Him those who were Gods, who were His brothers and sisters, to help Him get this world ready for population, He, being the most prepared and the best qualified to commence the procreation of our mortal bodies by steps that had been carefully programmed in countless of worlds before this one. He fell and became mortal, blood flowed in his veins. He and Mother Eve rejoiced that they

had the privilege of starting our mortal bodies and tabernacles. He lived for 930 years upon this planet until he had sanctified his life and was visited by his Father and blessed before the congregation of the countless patriarchs that lived in that time. He was appointed to be a King and a Prince and a Lord over them forever. The Prophet Joseph Smith said he holds the keys of all dispensations.

Years passed, and Enoch being moved upon by the Spirit of God and seeing wickedness covering 'he face of the whole earth, went forth preaching the gospel of repentance and prepared a people who became so sanctified that they lived all of the ordinances of the gospel. They lived the united order. They had all things in common. They were so prospered by their Father in heaven that their streets were literally paved with gold. God blessed them, separated them from the rest of the people, and finally took their city into heaven. That's the story that credulous people, over-credulous people don't believe. But it is God's truth.

Time passed on, and we find Shem, the son of Noah After his father had taught the gospel to a wicked and declining world for 120 years and tried to get them to repent so that they could be saved and could get no results, he and his sons and their wives were saved upon the ark, meaning Noah. And Shem became a great patriarch in his time who perpetuated the fulness of the gospel and established the City of Peace, and the Spirit of God rested upon him. In his day the people became so wicked that it was almost ready for destruction.

In Abraham's time, he went to the home of Shem or Melchizedek and lived with him for 40 years and was taught the principles of the gospel and the preparations that were necessary, that he might have the Priesthood and communicate with God. Abraham talked with God: Abraham proved his willingness to serve God and keep His commandments by offering his only son as a sacrifice unto God because God had commanded it of him. When the Lord saw that Abraham would serve Him at all costs, He chose him to be the father of the faithful down through succeeding generations. He told Abraham that the cities of the plains, the great cities with the great population, were going to be destroyed. And Abraham pled for these people. He knew he had his nephew, Lot, down in Sodom Lot was the mayor of the city. Lot was a good man. He tried to establish righteousness. Angels of the Lord visited him and told him that the city was going to be destroyed. He was led by the two angels who visited him out of the city, him and his wife. They and two of his daughters were saved. His wife turned back as she was leaving, for her married sons and daughters who were in the city, because she could not bear it, and was swallowed up in the great earthquake where the salt spewed out and over her, and she became a great pillar of salt. This is the story a lot of people don't believe, but it stood for generations as a witness and was testified to by non-believers the world over.

Then Abraham raised up a righteous seed unto the Lord. He talked with God, and the angels of God visited him. They came from the City of Enoch and talked with him and instructed him. He was the father of Isaac who walked and talked with God, who was the father of Jacob, after whom all Israel is named, through his 12 sons. The gospel was perpetuated upon the earth.

Then Moses came, and he filled his measure of life. He led the children of Israel out of Egypt. Egypt is likened to the wickedness of the world, the taking of

the children of Israel out of Egypt is symbolic of God asking us to come out of the wickedness of the world and become a chosen people" They set a great example of what God expects of us and what we generally do when we know what God expects of us and we don't do. After they got out into the wilderness and God had saved them by countless miracles, led them across the Red Sea and they walked over dryshod and the armies of Pharaoh were destroyed, they began to complain. They didn't have anything to eat. While they were in Egypt they had plenty of leeks and onions and meat and things to eat, but now they were out in the wilderness, and Moses had led them out there to die. Their complaints ascended to heaven against Moses. Later on when they were thirsting for water at Horeb when he smote the rock and water came forth from it, it wasn't until they had been crying and complaining to the point that it was almost unbearable to Moses and to the Lord. The Lord repeatedly threatened to destroy all of them, and let Moses raise up a righteous seed. But Moses pled for them because he loved them, and he wanted to save them.

They finally received the fulness of the gospel while they were in the wilderness Moses went up onto the Mount and received all of its statutes and ordinances that had been given to Enoch and to those other people who had been saved in the various periods of time preceding that time. But while he was on the Mount receiving the word of God they made the molten calf of gold and worshipped it, and they were swallowed up in all kinds of wickedness. God, in His anger, took Moses, the holy Metchizedek Priesthood, the saving ordinances of the gospel from them and added to the gospel the primary commandments, which all men should know are necessary in the Ten Commandments. And they did a poor job of living them.

The reason I am going over this, brothers and sisters, is because these are things we should remember. Finally after 1400 more years had passed, Christ came according to prophecy and promise. He went among His own people and preached the gospel of repentance and baptism and tried to restore among them the fulness of the gospel. His own people were so darkened that they took Him out on of Golgatha and crucified Him. He gave His sanctified, holy life to atone for the sins of a wicked world which for countless generations had refused to receive His tenets.

Then the Apostles tried\_ to establish the fulness of the gospel among the Saints. For 200 years or a little better, on the eastern hemisphere, they lived a portion of the gospel, gradually drifting into apostasy, absorbing into tenets things that were not true. One of the things that they taught during the time that the Apostles were upon the earth and subsequent to their departure was that the leaders o the Church could not err, that God would always have their living prophets among them and that they would not fall away. If they put their trust in the leaders of the Church they would not apostatize. Finally their tenets were so corrupted and their doctrines and their ordinances so far astra that the gospel was completely taken from the earth. We came rough the dark ages into these last days.

God led a chosen people to this land as prophesied in the Book of Mormon. It was established upon principles where our founding fathers laid the groundwork for the establishment of eternal principles dictated by the Spirit of God and the angels of God, the three Nephites and the angel Moroni and others who attended their meetings. They laid the groundwork for a nation founded in liberty and capable of nurturing the restored gospel of Jesus Christ in our day and age.

Then the Prophet Joseph Smith came, and he restored to us the fulness of the gospel. He became the great Moses of our dispensation. The Lord repeatedly told the people that this generation of people until the coming of Christ would be judged by what the prophet revealed. If they strayed from the laws and ordinances they would be condemned by what he revealed, and if they kept them they would be redeemed by what he revealed. Even in the Prophet Joseph's time the Lord repeatedly called the Latter-day Saints to repentance, "For," said He, "you walk in darkness at noontide. You do not believe those things that I have revealed to you."

Now we've reached a point in the history of the world where the majority of the Church of Jesus Christ of Latter-day Saints no longer believes in the fulness of the gospel restored by the Prophet Joseph Smith. They have a gospel of their own to a great extent. They justify themselves in not upholding those principles that God restored through the Prophet Joseph Smith, those truths which he gave to us and declared that we would have to adhere to if we would be saved in the celestial kingdom. We, like ancient Israel, are satisfying ourselves with a glory that is not celestial. Yet ancient Israel which wandered in the wilderness for 40 years is going to receive a celestial or a terrestrial glory. Then those of us who are now wandering in the wilderness of the world and its wickedness, if we do not live the fulness of the gospel, are going to receive a terrestrial or a celestial glory if we continue on our present path. It will not be celestial.

There are two primary principles that are necessary for you and me to live. Brigham Young said, "I fear that when I am gone this people will depart from those principles which we prize so highly; namely, the 'united order' and the law of celestial plural marriage. And if they do, the Church and Kingdom of God cannot advance as God wishes for it to advance." Now, the Church today teaches us that those principles are not necessary, that we can be saved in the celestial glory without adherence to them, that we must be obedient to the laws of the land no matter what kind of laws they are. And we have recent letters from them telling us that we must uphold the Supreme Court in its decisions relative to income tax. Even if we know it is wrong we must uphold them because it has been supported by the Supreme Court of the land, and we must uphold it, and we mustn't oppose it. If we do oppose it we will be called into question for our standing in the Church, and we will not be able to hold offices in the Church. Also, that we must unite with our nation and with the nations of the world and the family of nations of the world in establishing the laws of our government, which laws of our government have become so far

afield from the original Constitution of the United States as to be a hiss and a byword to all nations. We have lost credit in the eyes of the nations. We are no longer honored by the nations. "Conquer we must when our cause it is just, and this be our motto: In God is our trust," is a laughing stock to the nations today, because we have betrayed those nations we promised to protect. We have not conquered when we could have, we have joined forces with the communist nations, and we have proved ourselves cowards to our trust. We have done this through our president and our congress and our leaders and our governors. We have reached a point now where we must as a people stand up for the constitutional laws of the United States of America. And today is the time for us to remember these things.

Our founding fathers objected to and took every lawful means they could to oppose the unlawful taxation placed upon them. Finally they rose up in open rebellion. We will take every lawful means we can to fight every unlawful measure that is imposed upon us, and we will increasingly do this with God's help. We will not rebel until the Spirit of God tells us that it is time to stop this foolishness.

The Prophet Joseph Smith promised us, and President Brigham Young repeated that promise, that when the Saints got out into the Rocky Mountains, God would raise up a great people there, and that they would push these spiritual things to the fore, and that they would come forth in the day when the Constitution was hanging on a thread and the people of the U.S. no longer had its protection, and save the Constitution. And he said, "I promise you in the name of the Lord that the Elders of Israel, the Saints of God, will do that." Now, who are the Elders of Israel and the Saints of God? The Church isn't doing it, the Church won't do it. Ezra Taft Benson speaks out that we should stand up for these correct principles and cease harboring the communists and justifying them in keeping millions of men in prison where they rot, and justifying them in their conquering of nations by their sly and wicked nature, and sending them money to help make it possible. A great many of our dollars are sent to help Russia in this diabolical design. Brother Ezra Taft Benson said, "This kind of thing has got to stop." He is like a voice crying in the wilderness. Where do we hear it elsewhere in the Church?

Now, brothers and sisters, I don't want to preach any fiery sermons. I want to draw to your attention the fact that this small body of people has been an instrument in the hands of God in striving to set in order this constant and irrevocable trend to communism and socialism. If it is not stopped by living mortals with God's help, it will overcome this land and we will become nothing but a socialistic republic with Russia as part of her states. It is on its way; it is well on its way if this people do not take it into their hands to change this trend. We will fall short of accomplishing that which God promised us, which we would accomplish as a requirement of us in this day and age of the world. The Prophet Joseph Smith said, "I promise you that the Saints will rise up to this responsibility." It seems but a little thing. It sounds like we are talking about miracles that are not miracles when we tell how God has helped us in these small matters, which were such big battles that some

of us gave up before we started, and which were so small that when we got started we realized our insignificance in the hands of the Lord. But as God lives, I am witness and the Spirit of God is witness to the fact that if it were not for these people, for this people, both of these petitions would have failed. There is no question about it. And it's only the beginning of the warfare we are going to have that won't be in the nature of petitions perhaps, and perhaps it may in some instances again, but it will be in the nature of standing up and speaking up and fighting for and maintaining those constitutional rights and privileges given to us by Almighty God through our founding fathers. And being loyal American citizens! And not being afraid to oppose socialism and communism!

Ezra Taft Benson gave one of the most wonderful addresses. The Tribune was kind enough to print it on about the 10th or 11th page, back in there somewhere in their magazine paper. We are ashamed of the truth. We are afraid of the truth, and it is time that you and I cease being ashamed of the truth, honor our founding fathers, uphold the Constitution, love the gospel, forsake evil, and become the servants of God. And the angels of God will attend us and the Spirit of God will be round about us.

I have prayed for these wonderful people who have worked. I have had petitions on my desk, and we have gotten a few sheets day after day and month after month that we get out in all of these petitions. Our place is a "hotbed" of rebellion against the diabolical designs of the decadent government.

Recently it has been stated that the Mormon Church is soon going to accept polygamy again. But before they did that, those who are now teaching it had to be put in their proper place, that the leaders have to be arrested and put in their proper place, that the leaders have to be arrested and put in jail. But they didn't want to put them in jail for polygamy because that would make martyrs of them. They wanted to put them in jail for violating other laws that would give them a criminal offense. There have been direct efforts to put me in jail the last ten days, and I know that this move will continue. We don't care what move they make. We are going to stand, brothers and sisters, upon correct principle. And we are going to uphold the Constitution of the United States, and we are going to have the Spirit of God in our midst to do it. We are going to be the deciding force in these Rocky Mountains that saves the Constitution, because that influence will spread out over every state in the Union from us if we magnify our responsibilities and God attends us. I promise you that in the name of the Lord.

God has blessed us beyond measure. I see His hand in all that comes to pass. Let us so live that we may see His hand, brothers and sisters, in our lives, and anticipate His blessings and raise up a righteous seed unto the Lord and be the children of God. And that is my prayer, Amen.

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(During sacrament) How many times have you stopped to think that the total manner of administering the sacrament and those who do administer it, have been changed in the Church? The Lord tells us in the Doctrine and Covenants that neither teachers nor deacons have authority to administer the sacrament. Yet they do, the manner in which it was taught to be administered. It was administered by the Savior in Jerusalem and to the Nephites and to us in our day, and it has been changed. We are told by the prophets in this dispensation if we do not go out and preach the gospel without purse or scrip, bearing witness by this manner that we are the servants of God and His disciples, that the blood of this generation would be required at our hands. I wonder how many elders are clean from the blood of this generation because they preach the gospel without purse or scrip.

The seventies were given the appointment by Jesus Christ in His time and in our time, too, through the Prophet Joseph Smith, to be the ministers of the gospel in the fields of labor to the world. For the Council of the Twelve Apostles and the Seventies were to bear this message to the world. The Council of the Twelve Apostles rarely goes out anymore. They are too tied up with the business affairs of the Church at home. We might excuse them on that in not magnifying their responsibilities of preaching the gospel as presidents of missions, etc., but where are the seventies? They are rarely on missions anymore. Do you realize that only 3% of all missionaries who go into the missionfield now are seventies, 97% of them are elders or ladies?

I don't need to remind you that we are not quite living the united order as a Church, that we have abandoned and decried and made abhorrent the principle of celestial plural marriage. The responsibility of reversing this trend is in our hands.

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In the administering of the sacrament, and while we have had an opportunity of renewing our covenants with our Heavenly Father and promise that we will always remember Him and keep His commandments that we may have His Spirit to be with us, I wish to take just a moment to prophesy today—that many of us here who take seriously the things that are transpiring, will look back upon this time and remember this occasion, the 4th of July, the second hundred anniversary of our nation's birth. We will remember the things that we have commemorated, the things that we prayed God to help us to do and did do because His Spirit was with us, the miracles that have transpired, the peace that was ours, and we will compare it with the chaos and the trouble that is around us, and the manner in which God is fighting our battles under entirely different circumstances. We will remember that God gave us a degree of peace at this time, and that the seeming peace that was in our nation has departed and that county is against county and state against state, and the

legislatures of our state and our Union will no longer be in session because there is so much chaos.

From this day on you will find the chaos, the wickedness and the destruction that follows it which comes from the Lord because of the wickedness of the people, increasing on every hand.

Stand in holy places. Make those places holy by the righteousness of your lives, that you and your children may be spared. Remember these things.

*11 July 1976. Sacrament meeting. Salt Lake City, Utah. GRATITUDE TO GOD. TITHING. CHASTITY. THE UNITED ORDER.*

Brothers and sisters, I pray that I may have the Spirit of the Lord to direct me in the few remarks that I make this afternoon. We need to sometimes stop and assess our position and the goodness of God to us and count our blessings.

As I look over the audience I see many men and women who have prayed for blessings they have not received, and who continue to pray for those blessings. In almost despair they wait upon the Lord. And I look also upon the faces of brothers and sisters whom God has blessed abundantly, who have received His blessings and who have not praised Him for them. At least they have not acknowledged God's goodness to them by properly caring for the gifts that God has given them. If they do appreciate them, they do not make it manifest to the Priesthood or to the Lord or to those from whom they have received.

As we assess our position today I would like to just ruminate a little bit upon what our responsibilities are as men and women in Zion, blessed of God to come into the world in this dispensation of the ful-ness of times, where we have every opportunity to know all of the gospel and to obey all of the commandments, where we enjoy conveniences that no people have ever enjoyed upon the face of the earth, where we have more luxurious homes than kings and nobles ever had, where we have heat that keeps the cold away from us and coolers that keep the heat away from us, though we swelter a little this afternoon and need to use our fans. I don't think we could quite compare it to the position of the prisoners in Calcutta who died of prostration in heat day after day after day. The average was about 114 degrees. These are extreme comparisons, perhaps, but as parents we are sometimes very unaware or slow to acknowledge the goodness of God to us.

As men we forget to thank Him for the atonement of His Son. We forget to praise Him for the blessings He gives us. We take glory to ourselves for things we have no right to take glory for, because God could take them away from us in a moment. In most instances it wasn't because of our smartness or our ability that we achieved them. We have wives whom we are sometimes grateful for. And sometimes in a moment of weakness we tell them so. If we have more than one wife, sometimes we treat them differently and put them on



a different status. We have one wife whom we love and one wife whom we endure. I hate to say this, but I have watched it among this people, and God has watched it, and He is not pleased with us.

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...God says this is the day for the tithing of my people, and he that is tithed shall not be burned, saith the Lord. But some of us don't believe in tithing, and I'm going to say that the cooking is going

to be kind of tough. If you think that you can get into celestial glory when we don't even believe in a law that is patterned after the telestial glory, which is the law of tithing, you are only deceiving yourself.

Brethren, I want you to write it down in your logbooks. If you can't pay your tithing, you will never get into celestial glory. Because that is the law that was made for the telestial and the terrestrial glory. It is the law that was given to the children of Israel after they had rejected the fulness of the gospel. Yet, in the Church itself there is about 2796 of the people who expect to go into celestial glory, 2796 of them who pay their tithing.

We have taught sometimes in the Priesthood meetings, laws pertaining to chastity, which are closely associated with raising up a royal seed to the Lord, who have an intellect that can receive the outpourings of the Spirit of God and become God's chosen seed. "If I will, saith the Lord, raise up a chosen seed unto myself I will command my people." And God has commanded the law of celestial marriage in this day. But if we do not observe the law of chastity at least in its primary circumstances, we cannot raise up a royal seed unto the Lord. It is impossible for the simple reason that there are certain irrevocable conditions upon which children are born with that spiritual intellect which enables them to become the elect of God, which we deny them by our lustfulness. God is my witness of this, and I cannot go into the details with you. We have taught these things to the Priesthood, and the Priesthood has the right to teach them to their wives. But there are many husbands who do not believe this, and there are many wives who will not obey it. And husbands, of course, who do not believe it do not obey it. God is not requiring anything impossible of us.

There is just one little condition I want to remind the brothers and sister of who pretend to believe in the fulness of the gospel. You don't have to believe the law of tithing. You don't have to abide the law of chastity. But as God is my witness, you will not receive the blessings predicated upon obedience to the law unless you obey the law. It is just as simple as that.

It is God's intent to raise up a royal seed in this day, to raise up a people who will pay a full tithing and who will set their families in order and live the united order now, not tomorrow or the next day. As I read the little book published by Sister Parr, who is the granddaughter of the family who lived the united order in Orderville, and find how those wonderful people lived the laws of that holy order in joy and happiness, sorrow and sacrifice, for about eleven years, and I read the words of President John Taylor and George Q. Cannon, who

was his first counselor, and Joseph F. Smith, who was his second counselor, who sent them a word of counsel after they had met with him in long sessions, they said, "Brethren, the reason you are not succeeding in the united order at this present time as you did in times past, is because you have departed from the principles which make the united order acceptable to the Lord. You used to reward to every man according to his labor. You made no differentiation; you dealt with all men equally; you had all things in common. Now you are paying your doctors more than your laborers in the field; you are paying your mechanics more than your laborers in the field; you are paying your womenfolk less than your menfolk, you have made a differentiation. Unless you return to the principle of equality, you can't succeed in this order."

The funny thing about it was that they had been derided two or three or four times by Apostle Erastus Snow because they were having their meals in common and because they had all things in common in their wages and because they paid each other alike. And he said that unless they changed this economic condition they would never succeed. They changed it and blew it apart. Now the Presidency of the Church said to go back to your former situation. Have all things in common. Be faithful. Seek to be equal in all things. Let no man call that which he has his own. So they returned to it, and they did very well.

Right while they were doing very well, Brigham Young, Jr., an apostle, Heber J. Grant, age 26, just recently called to the Quorum of the Twelve, and Edwin Woolley, president of the stake, came to them and said, "We've been sent down here by the leaders of the Church, after long discussions. We are being driven into exile because of plural marriage and we're having a hard time. The trials we are having in Salt Lake City and elsewhere are going to come upon you folks. If you keep on living the united order, you will be singled out, and since most of your heads of families are living plural marriage, you will be hunted and driven. If you'll stop living the united order, since it's the only order in the Church, you won't be singled out. You can avoid the persecution; you can avoid the strife; you can avoid the losses." And they discussed this back and forth for hours and hours and days. Finally Apostle Brigham Young, Jr., said, "Well I think, notwithstanding the conclusions we came to in Salt Lake City, that we ought to give this people a chance to go on and prove themselves and to live this law." But Brother Grant said, "No, no, no, we came down here to stop it, break it up, because we don't want their properties to be lost. Let's be practical." Well, this, "let's be practical" position prevailed, and against the wishes of the majority of the people in Orderville, the Orderville branch came to an end. They dissipated their properties, they sold their land, and the Order ceased to exist.

But they had one consolation. Brother Grant promised them that if they ever lived the united order again, they'd have all this experience behind them and they would do a much better job than anybody else. What a wonderful consolation that was? How long we have waited for another chance. How many of them are left to try it over? That's the position you and I are in. Only we are in a much more fortunate position, in some respects at least, though we haven't lived it and haven't prepared ourselves and don't know how, like the Orderville people did, the opportunity lies before us. We can live the united order, we can have its

blessings, we can get them in this lifetime. But in order to do it, we've got to start now to do so.

Therefore, I advise and counsel every head of family, every man who is living the celestial law or who wants to live the celestial law, to set up a budget for his family that will be consistent with his income and their incomes, and live within it and pay an honest tithing and establish a family community fund. Live it in your family, and if you'll set your families in order, the time will come when you can live it with your brethren in the Council, and we can have the united order among ourselves. There's a place where it's got to start, and it's in the family. Start out now. Don't do as one of the brethren said up in Pinesdale a few years ago when I was talking about it. He said, "Well, I know you believe in the united order, I know you believe in having meals together, I know you believe in a common fund. But it leaves our children without anything and they are disgruntled. And I don't even believe in it?" That was the conclusion of his remarks. If you've got that attitude, throw in the sponge now, brethren. Go back into the world and have a good time, because that's what you are living for.

But if you want celestial glory, if you want to stand upon the earth when Christ comes in His glory and not be burned, if you want to behold His face and share with Him in that great feast when all of the great prophets are here from every dispensation, if you really want it and you want to live for it, you are going to have to live it to get there. And there's no better time like the present.

I pray that you will take some of these things to heart, I pray that God's Spirit will be upon us, I pray that we will set our lives in order. I hope that we can lay aside our love of the world, our love of our comforts, our love of our cars, our love of everything that is worldly in its nature, for that spiritual grace and intellect and beauty and inexpressible joy that comes from the companionship of the Holy Ghost and the love of Almighty God and the assurance of His benediction. This I pray in Jesus' name, Amen.

*1 August 1976. Salt Lake City, Utah. THE SPIRIT OF GOD. LIGHT.*

There are many scriptures that tell us that God is Spirit. And God is Spirit. There are other scriptures that tell us God is Intelligence and Light and Truth and Love. And He is all of these.

The Spirit of God spoken of by David so beautifully in recorded scripture, after he had committed his unpardonable sin, who was in the very depths of hell

while in the flesh, said, "Though I go to the very depths of hell and thou leavest me there, thou shalt be there. Though I go into the depths of the sea or to the foundations of the rocks of the earth, thou art there. For thou art God." God is everywhere.

He tells us in the Doctrine and Covenants, "Whomsoever hath seen the starry heavens, the sun moving in its orbit, and the moon in its proper phases, hath seen God." These are expressions that refer to Him sometimes in a proper instance and sometimes in a limited way. There is no place in the starry heavens or in the earth or the depths of the earth or in the depths of hell, that you can go that you will not find God. For God is spirit. And God is light. You may go somewhere where you can cut out light so that that light you see you cannot behold and that these mortal eyes cannot comprehend that there is any light where it is abject darkness. But God in the realm of light, is still there. For there are light rays that emanate from the presence of God that can penetrate anything, through anything. And this we have found, that there are certain gamma-rays and x-rays, and we find them as far into the depths of the earth as we can go, for there is no place where God is not.

But the Spirit of God in its fulness is only found in individuals who have obeyed all of the commandments to entitle them to the fulness of the Spirit in the realms in which they dwell. There are many persons who are Gods in their own right because they have obeyed all the laws of God in the realm in which they live.

Adam and Eve became Gods by the keeping of the commandments on this mortal earth. Noah and his sons became the sons of God because they kept all the commandments, and the Spirit of God dwelt in them and it emanated from them. And they were enlightened by it. But it did not circumscribe itself through their bodies. They enjoyed it to the fulness of the extent that their bodies were enabled to comprehend it.

Light is found in these bulbs that give off light. It is circumscribed through those bulbs. It emanates from those bulbs, and it is light. But it is not the fulness of light; it is only one small medium of emanation of it. The light of God is in the sun. He tells us this. The sun is typical of the glory of God. But it is not the fulness of God's light. It is only that fulness which the sun can comprehend and give out, and it is a billion times more than we can comprehend. The light of all the starry throne of God emanates from the Spirit of God and the light of God and the love of God and the grace of God, and it fills the immensity of space.

The throne of God is confined to the Gods who have become Gods by the comprehension of the fulness of His light and intelligence in the sphere in which they operate. You and I in the light that we are the sons of God and kept all the commandments of God, and the fulness of God's glory is in us to the extent that we can comprehend and enjoy it. So, God is found in Adam, the representation of his sphere of operation as pertaining to God's creation, and he stood upon the earth. The light of God withdrew from him when he partook of the elements of this earth, and blood again coursed in his veins. And when he kept all the commandments of God and drove that dross from him, he was reinstated in that former position of light and truth which were formerly his.

We do not worship Adam. We worship that God that dwells in him. We do not worship Jesus Christ only as an individual, but the fulness of the Father. ...And these divine Gods pertaining to our field-Gods have existed for countless aeons, for billions of years, and God is in them. But it is the Spirit of God in the fulness of light and truth and love and justice and judgment, which is eternal in its nature, which dwells in the Gods.

That is a brief synopsis. I find, because I have experienced it, that we get into subjects that we cannot comprehend because we do not have enough of the light of God.

We are told in Doctrine and Covenants 93, that Christ in the beginning, while He was here upon the earth, did not have a fulness of authority ...and that fulness that dwelt in Him was sufficient to perform the mission that was assigned to Him, which was for the redemption of men. But it did not comprehend all of the realms of God's glory, and all the other Gods that dwelt above Him, because He only possessed that fulness which the Father gave Him in order to fulfill His mission.

You may not be able to understand this. It is a very deep and comprehensive subject. But God is everywhere. God is in all things and through all things and about all things. And whosoever has seen the stars in the heavens and the moon in its orbit and the sun in its glory, has seen God, in the sense that they are emanations, representations of the fulness of His glory.

The glory of God in its fulness is a burning heat that is so intense, that if the fulness that is in the sun were to be revealed to us as mortals, it would utterly consume us. We could not dwell in its presence. But it can be hidden; it can be clothed; it can be tabernacled. It can be so presented to us that we can endure it.

God, in the light that the 88th Section portrays it, represents that Spirit of God which is in all things, through all things, and about all things. That Spirit of God may dwell in any entity to the extent that that entity is capable of enduring its fulness. Christ endured it in its fulness as it was given to Him by His Father, who endured it in its fulness according to His mission and rate and place, as it was given to Him by His Father. There is an endless race of Gods that runs down through the worlds. The great God who dwells over all other Gods, who attained the fulness of all these attributes and virtues and light and truth, is the God spoken of in the scriptures by all the Gods who represent Him and His fulness.

Q: If our bodies are to be filled with light, does that mean that our bodies shall be filled with God?

RCA: Our bodies shall be filled with the light and the truth and the understanding and intelligence of God to the extent that our bodies are able to endure. We cannot for the life of ourselves possess any more light and truth than our bodies and our intelligence can endure. So God is within us, we attain the fulness of His glory to the extent that we are able to endure it. If you try to put 100 watts of power into a 25 watt bulb, it will explode. It's the same thing.

God reveals to us light and truth as we search for it. The angels of God and the ministers of God do not have all light and truth. They therefore do not comprehend all things. But the Spirit of God comprehends all things, and to God it would manifest exactly what we are. But to many others, they do not understand what we are anymore than they do here, though they would dwell in the presence of God and in the Spirit of God.

Light is only one of the emanations of God's attributes, and there are many of God's attributes that we know nothing about. In this world we receive light and truth in our mortal bodies to the extent that our bodies may be resurrected and receive that portion of light and truth which we received by our own free will and agency and were able to endure. We will never, never, never receive any more light and truth than we are able to receive and endure, because were God to give it to us, it would destroy us in its very nature. The presence of Christ when He comes and those who are with Him, who are Gods, we are told in the Doctrine and Covenants, will burn the wicked, that they shall be ashes under the feet of the righteous because they cannot endure it. This light is an emanation from the presence of God. Light as an entity, we may describe it, is the most perfect definition of God that we can find. Light has many prisms of color, many grades of color within its fulness. And it has many elements which we do not comprehend and cannot comprehend.

We can understand what is explained to us to the extent of our capacity. You cannot put more light into a mind than it is capable of understanding.

*26 September 1976. Fireside. Salt Lake City, Utah. DISCUSSION. LAST DAYS. CITY OF ENOCH. RESURRECTION. MILLENNIUM.*

RCA: ...almost, if not entirely impossible, to tell exactly their sequence, because much of this is going to be so simultaneous that if you were relating the story afterwards, you couldn't put it into sequence.

COMMENT: One reason I asked that is in relation to the cleansing of that area. In the Star of Truth, Volume 1, in "The Foundation Stones of the Earth," it speaks of the planet, on which the Ten Tribes are, coming back and overtaking the earth, and the earth shall reel to and fro like a drunken man, and the mountains shall flow down, etc. This has happened when each part was taken from the earth, and it will happen again when they come back. The translated cities, the perfected cities, will not come back until the time when Christ comes. I've found a dozen references, like when the earthquake comes when Christ places His feet on the Mount of Olives, when the mountains will flow down and the Jordan raised up and the Dead Sea healed, and the land coming back as it was in the beginning, and those cities would come back pretty much ... prior to His appearing in His glory?

RCA: I would say that the Ten Tribes will appear from the land of the north prior to Christ's coming in glory with the resurrected Saints and when the dead upon the earth will be caught up to meet Him out of their graves. Paul in speaking of it says they that are in their graves first shall be caught up to meet Him, then they that are upon the earth. Speaking of these things, when He comes in His glory and they that are with Him, the brilliance of their glory will be such as to burn the wicked up, but to transfigure the righteous. That is going to be at a time subsequent to the Ten Tribes coming from the land of the north, as I understand it. The Ten Tribes will come and they will be among those visited by the Savior when He comes in His glory.

Q: I was thinking that their coming back would be prior to the return of the others, because they are mortal, they are to assist in our battles. Is their return as a nation, as a planet to come prior to that? Or are they going to have representatives sent first?

RCA: Their coming as a planet and as a people will have to be prior to that. A careful reading of Section 133 of the Doctrine and Covenants implies that.

Q: Prior to His coming in glory, yes. But is it prior to the meeting at Adam-ondi-Ahman?

RCA: I would say that it had to be prior to that, too.

COMMENT: Then this could be one of the causes of the cleansing of the area.

RCA: In Prophecy-Key to the Future it is related in this order. They come first, then Adam-ondi-Ahman, then Christ. But again, don't quote me as saying that is the order. The sequence of its order is so simultaneous, one contributing to another, that as I stated before, if you were to relate it after it took place, you'd probably be unable to get the proper sequence.

It's hard to understand, on the other hand, well, I shouldn't say it's hard to understand-it makes you fear and tremble to anticipate how much devastation and cleansing and war and desolation is going to come upon the earth before that meeting at Adam-ondi-Ahman, which is at our doors and which has not yet taken place. And with that thought in mind, as I see it, and we are often wrong, because John Taylor and Brigham Young kept their wagons greased and their horses ready to go back to Jackson County, and I'm perhaps in the same situation now. But I can't see anything but nearly complete chaos within the next 3 1/2 years to 4 years. It's that close. And those things have to take place before....

Q: We see the fulfillment of many prophecies since John Taylor that weren't fulfilled then, so we know it has to be much closer.

We are told that the devil will sit on a throne in the temple of God. This is often referred to as a reference to 666. Is this literal, or is this symbolic? Is it referring to the desecration of the temple by the wicked coming into it, the Negro entering and being permitted to enter, or is it more symbolic?

RCA: I interpret it to be symbolic in the sense that it refers to the defiling of the temple by the Saints themselves from the lack of the Spirit of God. Then the wicked enter in, and the devil rules. I interpret it also to be literal, in that our head temple will have the devil there. You must remember that one of our apostles saw the devil in the temple. He doesn't rule there as God, but he has gotten in. The temple has in instances been defiled. We know positively that the Canaanite has been in our temples and received their endowments in our day. So I would say that it is symbolical in the sense that it has been defiled. But we will have a complete fulfillment of it when Cain himself sits as God in one of those temples and says, "I am He."

COMMENT: Will it be one of the LDS temples here, or will it be in old Jerusalem?

RCA: Salt Lake. I cannot interpret it to mean the temple in Jackson County, Missouri, or in old Jerusalem, because both of those are future. And we are already realizing it symbolically in a number of ways. So it has to be in our day and in our time. These symbolisms that are fulfilled in fact in a small way, ultimately reach a crescendo of complete fulfillment before the purposes of God are fulfilled. I anticipate that that time is at hand. This is going to stun you, but I think that that's going to happen when the communist world has taken completely over. And then we are going to have anti-Christ's and antiGods everywhere. Where the Church is bowing the knee to this now in a partial way, they will do it because they have to.

The 3 1/2 years that the communists will have total reign over all the world are going to be the most terrible, perhaps, that mortals have ever seen upon the face of the earth.

COMMENT: The 3 1/2 years is not only speaking of the battle at old Jerusalem, but that's the whole world. From Ezekiel and other prophets, that sounds like it's going to be atomic warfare.

RCA: Doesn't it!

COMMENT: And I don't see how atomic warfare can last 3 1/2 years. There would be more than two-thirds of the people in Jerusalem killed. RCA: Well, the period where atomic warfare and the devil and his hosts govern is 3 1/2 years.

COMMENT: And not necessarily the siege of old Jerusalem.

RCA: The battle itself, the warfare between the righteous or the children of Israel and the hosts of those that once had liberty, etc., and those who are totally anti-Christ, is going to take place, and that warfare is going to occupy a period of approximately 3 1/2 years.

COMMENT: Then the preaching of the two Jewish prophets could begin, could be through these 3 1/2 years and not while Jerusalem is being besieged.

RCA: That's right. I'm not saying they are, but I wouldn't be a bit surprised if they were there already.

COMMENT: Concerning the Jewish prophets, the two, how can they rise up and preach. Where do they get their authority?



RCA: They will be called, or have been called, by proper authority, traced to the Kingdom of God. In Brother Musser's time, he said they had already been appointed.

COMMENT: The one who holds the keys on the earth does not have to know about that?

RCA: He might have nothing to do with it personally, and yet know about it. And I say that because that appointment preceded my time. COMMENT: Is the drought that these two prophets are to call upon the nations universal on all the earth, or is it local? The reason I'm asking is that it says the nations shall rise up against them because of this drought.

RCA: You just answered your own question.

COMMENT: It would have to be that way because there is to be no rainfall upon the earth, no rainfall that year.

RCA: That is one of the signs of His coming. Not the sign, but one of the signs of His coming, and it will precede it, when there will be no rainbow and there will be drought over the face of the whole earth. The drought that is proceeding from country to country will be felt over the face of the earth increasingly.

COMMENT: This is the drought that will be called down by those two prophets?

RCA: That's right.

COMMENT: (Read prophecy by Charles W. Penrose relative to the Jews returning to Jerusalem and building the temple over the spot where the Moslem mosque now stands.)

RCA: That prophecy by Charles W. Penrose was made a long time ago. And within recent years that same prophecy and statement has been made by myself and others. That mosque is going to be destroyed by earthquake, the shaking of the earth and a number of other things. Certainly Christ cannot appear to His temple there until it is built. And waters will come out from under the temple, which will be brought about by the raising of the earth and making it a high place, so that the temple will be built upon an area that has been cleansed by earthquake and fire. The mosque will no longer be there. I anticipate that all of these things will be prior to the coming of the Lord in judgment to the Jews. COMMENT: Before His coming to the Mount of Olives.

RCA: In fact, if you read Zephaniah and Zechariah and the other prophets concerning that, they give that sequence, that that will be prior.

COMMENT: From Ezekiel 32:22, and from 14:10, it sounds like the warfare will not be over there. For instance, Ezekiel speaks of the Lord pouring out His judgments with pestilence, hail, brimstone, after He comes to the Mount of Olives. And in verse 12 and 18 in Chapter 14, he says, "In that day shall the Lord defend the inhabitants of Jerusalem. And he that is feeble among them shall be as David. And the house of David shall be as God, as the angel of the Lord before them." Yet He doesn't completely end the battle by His coming. Their city is only saved by His coming.

RCA: Let us add to that personally that there are many things about Christ's coming and His final coming that are not understood by the servants of God in completeness. And God has not revealed them in their completeness. He said not even the angels in

heaven know the time or the order. The reason I am saying this is that I'm going to bring you up to some things that are relevant here.

God speaks of His coming, God tells of His coming to Jerusalem. God tells us that everything in Jerusalem will be holiness, even the bells of the temple, that the Canaanite will be cast out of the temple at Jerusalem. That means that they're there, too. That the nations will be called up to the feast of tabernacles, and that those that won't come up He will visit with famine and withholding the rain. So that's going to be subsequent to His coming in glory.

So here is another area that implies the passage of time, and we don't know how long it is, because if He is going to come and destroy the wicked with the brightness of His coming, and the righteous shall descend upon the earth and the wicked will be ashes under their feet, where are these wicked going to come from? Those He withholds the rains from? The only answer to that is that in the early part of the millennium the people have not yet learned to be godly in all things.

COMMENT: There will still be heathens.

RCA: There will be heathen nations that will be visited, etc. So there are some things here that are part of God's design that He has given in pieces, that we don't know. They're like a jigsaw puzzle. You know they're there and you know they have a place to fit, but you can't fit them anywhere very well, as far as the sequence is concerned.

Q: A quotation from the Bible, from Joel, the earthquake that occurs when Christ sets His feet upon the Mount of Olives, says that the great city was divided into two parts. That's Jerusalem?

RCA: Yes.

Q: And the cities, all of the nations, fell. Will this quake be universal?

RCA: Yes, very definitely. I Peter, 11, tells us that there will be a universal earthquake, that no wall shall stand and no man shall stand upon his feet, and the whole earth shall be shaken by it. We have other similar quotations. The Prophet Joseph in Volume II of the Documentary History of the Church, states that when that great universal earthquake comes, that there will only be a few places upon the earth that will not be utterly destroyed, that it will be caused by the overtaking of the earth of the planet upon which the Ten Tribes are. That is not going to be the only earthquake that the earth is going to have when these things come. There is going to be a subsequent one at the coming of the City of Enoch, and we are going to have other judgments upon the earth. So these sequences, something you can say, "Well, it appears that this will be then and there," because you don't really know. You have Christ coming, and the whole earth shall see Him together. And yet, my understanding of Christ coming at Jerusalem is that all the earth is not going to see Him at that time. So these are prior, both His appearance at the temples in Zion in America, in the mountains as spoken of by the Prophet Joseph, and His appearance at Jerusalem, are prior appearances to His coming in glory.

COMMENT: Down through history I have noticed a remarkable resemblance of time sequence on the two continents, the destructions, the falling away, the complete falling away and dark ages, the destruction of the Nephites, they are within an area of from 8 to

10 or 12 years from each other, all right down the line. And the time that the Jews began to receive a little bit of freedom and going back home, their much persecution, and the time in this nation of the Prophet Joseph, were in nearly the same periods of time. This would appear, and I'm again just making a supposition, that when Christ comes to the Mount of Olives, it could be pretty simultaneous with the time the Ten Tribes come here, and the earth reel to and fro.

RCA: Very possibly. You see, after that great earthquake, and after Christ's standing upon the Mount of Olives, and after the judgments of that time, and after the complete annihilation of an army of 200,000,000 that are at the gates of Jerusalem, then you have them gathering up the instruments of war and burning the dead for seven months.

COMMENT: And they have people specially deployed to go out and bury the dead.

RCA: Bury those that have been missed.

COMMENT: (Spoke of the effects of radiation on bodies and the land at the time.) It all sounds like the results of atomic warfare. And a third part of the earth shall burn.

RCA: Including the waters of the sea and the fishes, etc. COMMENT: The water will be poisoned by the fallout.

RCA: Well, let's take Peter in Chapter 11 again. He said there shall be a great earthquake, no wall or man shall stand, and the elements shall melt with fervent heat.

Talking about His appearance at Jerusalem, many of us are looking upon His appearance as a universal appearance. I do not look upon it in that light at all. It will be almost as private, not as private, but

almost as private as His appearing in Zion. And that the nations of the earth will not acknowledge that Christ has appeared. Their wickedness will be complete, and they will not accept Him before He comes in glory at that time. They won't accept Him as Lord of Lords at that time.

Q: Is it in His coming in glory in which He comes in red?

RCA: This is when He comes as the God of judgment upon the earth. To say that He comes in glory, I would say very definitely that He does. There is another coming when He comes in glory which will be as the God

of love and of peace to the people who can abide with Him and rejoice in His presence, and both of them will be in glory. One as a God of judgment and the other as a God of love.

...The earth is not going to go suddenly into paradisiacal glory. It will happen gradually.

COMMENT: There will be some pretty terrific changes happen suddenly, like the changes when Christ died, and when planets rejoin the earth.

Q: Will this be the time when the earth will again tilt upon its axis and start changing into a terrestrial state?

RCA: That will be the beginning of it. When the City of Enoch was taken, the city of Melchizedek was taken, when Peleg was taken, it probably covered a period of 150 to 200 years. And the earth gradually tilted upon its axis. When this comes, and it's not all

going to come at once, the changes will not be suddenly. The return of the land to one land is not going to be suddenly. The beginning of it will be heralded by tidal waves and volcanic eruptions and earthquake, etc. But they won't be just all at once, they will be successive in their nature.

Q: This will be preparatory before these planets will come, the shifting of the earth's crust?

RCA: A shifting of the earth's crust. Their coming will shift the crust of the earth.

COMMENT: Some of their leaving was sudden enough that it caused the freezing of the mastodons in the earth, with food still in their mouths.

Q: When the earth is burned, renewed, to receive its paradisiacal glory, when some of the Saints are translated or caught up in the air to meet the Savior when He comes and they return to the earth with Him, does that presuppose that the wicked will all be destroyed at that time and then wickedness will gradually increase again? Or will there be wicked people who will also be caught up when Christ come? Will that period, or the millennium start with only the righteous?

RCA: (End tape side,) ... Adam-on-di-Ahman, the Church as a body will not be very local. Christ will appear to the Saints in the Rocky Mountains and meet with them in their congregations and rule as Lord of Lords long before He rules as King of Kings. So a lot of these appearances are confused with His final coming that will absolutely destroy all the wicked that are left. They have been given every opportunity. The 144,000 have gone out and preached. Others have been called out, they have prepared for a final destruction. And these destructions are going to be taking place one after another in our day, until finally the earth is so cleansed that Christ can come to a people who can be translated. In the meantime He will have been among His people at Jerusalem and here, for an indefinite length of time. We don't know how long.

Q: The churches that will exist during the millennium will gradually evolve?

RCA: The churches? Yes, until finally the knowledge of God covers the earth as the waters do the sea. During the early part of the millennium there will be all these churches. But the time will come when there will be the Church of God, the Kingdom of God, and the presence of God.

COMMENT: I don't think you caught quite what she meant, or am I wrong?

COMMENT: No.

COMMENT: The churches didn't or won't evolve and start up after that. They will be here on the earth, are here upon the earth, a telestial world. Are all the telestial and heathen nations caught up? Won't it only be Saints who are caught up at this time? The scripture tell us that two will be in the field and one will be taken.

RCA: It depends on what you mean by "that time." There is a time when Christ will appear to the Saints, and it is the coming of the Lord, literally. But it won't be in judgment. There is a time when the Lord will lead the Saints back to Jackson County, Missouri. And they will see Him face to face. He won't be leading them with a pillar of

fire by night and cloud by day. He said, "I will be there personally." There will be a time when He appears in judgment at Jerusalem. The world will know nothing of it. But the Jews and others will know about it, and they will bow down and worship Him. And Jerusalem will begin to be restored; the temple will be built. All of these are at that time, but they are not the time of God coming in His glory in the sense that He comes to redeem the world and to commence the universal enlightenment of the world and the cleansing of the world for a people that will live upon the earth during the millennium and who will live all the orders. And not one soul will be lost and not one person be buried in the ground. All of these things will precede that final coming, when He comes in His glory.

Now we say, and that's what I was talking about a little bit ago, you may call His coming as God of judgment at Jerusalem, coming in His glory, yes. It's His glory that will destroy many of the people. But that is not His final coming to the earth. I'm not the only person who takes this stand in regard to these things. Christ is going to make many appearances before He finally comes in that grand and glorious coming that opens up the millennium for the world. Brigham Young says that the millennium will be on the earth for years among the Saints before it is on the world. And that's the only way you can understand that. So this final coming is going to be when the earth is cleansed. And any wicked that are left, and there are not going to be many of them, will be destroyed and the others will be caught up to meet Him. Christ will come down to the earth with the city of Enoch, and the cities of Jerusalem and Enoch upon the earth will become one great metropolis of righteousness. I would anticipate that coming is going to be well into the first hundred years of the millennial reign.

Q: Then all the nations will have been taught before that time? RCA: Absolutely. Final judgment does not come until final warning.

Q: I'm still not clear. When the earth is burned and the Saints are caught up, what happens to the wicked? In other words, are we going to get into a period in the millennium when there is nothing but righteousness? There are supposed to be other churches during the millennium. Where do they come from?

RCA: When Christ comes in His glory and the wicked are destroyed by the brightness of His coming, it will be a final coming. There will be very few wicked upon the earth, and only the righteous will be here. Parley P. Pratt says before Christ comes in His glory, the majority of the population of the earth will be swept off from its face by the earthquakes and famines and by the coming of the Ten Tribes, and many other things. During all of this time of the earthquakes and famines and coming of the Ten Tribes, we will be into the millennial time. In fact we will be into the millennial time in 23 years. But the millennial reign will not be upon the earth, it will be among the people of God only, and there will be much wickedness upon the earth. God will continue to devastate the earth until every soul has had the chance to repent. Finally He will come, and if there is any left, they are going to be burned as stubble. Then you are going to have the world's millennium, when there is no wickedness, when there is no death, no burial.

Q: There are many who teach that during the millennium there are only going to be honorable men, only those who have sanctified their lives, right from the very beginning, who will be caught up to meet Him. At that time the world's millennial reign will be purely righteous people.

RCA: Amen.

Q: And then evolve into eventual different churches?

RCA: That is the very question that she was asking me, and which I say again--sequence makes this very questionable. Now, President Brigham Young says that you anticipate seeing the time when there will be only one church upon the earth during the millennium. "But, I tell you," he said, "there are going to be many churches on the face of the earth during the millennium." Well, that could be fulfilled in two ways. One, that because people have a right to their own opinion and the Kingdom of God allows that, after He comes in His glory they will divide into various churches. I don't believe that. I believe that he meant that during the early part of the millennium before the final cleansing, that this condition will prevail. The reason I believe that, is, that if it is that way and you've got different churches and different beliefs and God was holding the reign during the world's millennium, not during the early part of it, then how in the world are you going to have all these various churches so righteous that none of them die, none of them are put in their graves. He says there will be no graves made. And the Lord makes a distinction of times here, without designating times. There has to be certain things in certain times in the millennium. And I think that the time when there are going to be many churches upon the earth, many beliefs, and the Kingdom of God will rule over the earth, and Adam will have come and Christ will have come here and to Jerusalem, that this is going to be before He comes in His final glory. And after that, the earth will be so cleansed that only the righteous will be upon the earth.

COMMENT: That answers my question. Q: Then how will Satan be loosed again?

RCA: Way at the end of the world. It will be in the last 40 years of the earth's existence.

Q: Is the world in a terrestrial state through the full thousand years until Satan is loosed again, when people are judged by what they know and how they act on what they know...?

RCA: Let me answer it in this way. After Christ's final coming and the wicked have been destroyed and the righteous are caught up from their graves and the righteous are caught up from the earth, we are going to have a celestial condition upon the earth, but a terrestrial world. And in this terrestrial world, the people are going to be so righteous over a long period of time, that none of them will die, that not one single soul will be lost, as it was for 200 years among the Nephites. And then at the end of the millennial reign when people have rejoiced in blessedness and a knowledge of all these things and the personal visitation of the Savior, even as it was in the days of the Nephites, only it will be much more glorious, they are going to turn against the knowledge they have and become wicked. That's toward the end of the millennium. But the millennium includes all of this

period of time, I would say from perhaps 130 years in the early part of it when there is partial wickedness and continuing destruction to the end of the world when there is partial wickedness and great destruction and the final great war in which the wicked are finally driven off. The earth dies and is resurrected, and the celestial only, inherit it. And even the righteous during Christ's ministry here upon the earth, will be in a more or less terrestrial situation. Celestial beings will be here, but all of us will not be celestial. We will be achieving that celestial state. At the end of the millennium the earth will be completely destroyed by fire.

COMMENT: There is a burning at the beginning when Christ comes in His glory. Several references say that at that time the earth itself is not destroyed.

RCA: Amen. The earth does not die.

COMMENT: They say that this is the baptism of fire.

RCA: That is correct. The first burning will be the baptism of fire. It is an ordinance as far as the world is concerned, but the final burning of the earth will be a death and its resurrection.

Q: When there won't be any more graves dug and there will be no dying, will this be a matter of translation or increased longevity?

RCA: It will be both. Men will live to the age of a tree and shall not die or be buried in the earth. And when they do die they will be changed in the twinkling of an eye from mortality into immortality.

COMMENT: It has been quoted that "twinkling of an eye" can be three days.

RCA: I hear that, but that "twinkling of an eye" has various meanings, and they all mean something less than that. They all mean instantaneous, as the snapping of a finger. Or something that is suddenly, or

it comes about in an instant, or in a "very short period of time." Maybe you could say that three days is a very short period of time. I don't think the Lord means that. I think the translation that took place with the three Nephites was instantaneous when the Lord said it shall be so. I think that the resurrection of the dead will be instantaneous, very suddenly.

Q: We hear a lot about the sign of the coming of the Son of Man. What is the sign?

RCA: The \_sign of the coming of the Son of Man will be the appearance of the City of Enoch in the heavens seen by the people, and the literal coming of Christ. And the world will see it. They will wonder what it is, and they will say it's a star.

Q: Will we know how far it will be away from us, or will it be visible to the naked eye?

RCA: It will gradually come in and will become more and more visible and more and more apparent. And the philosophers and scientists of the world will say the earth is going to be destroyed, it will collide with us. All of that is part of prophecy.

Q: At what point will it attach itself to the earth since it is a translated city? A terrestrial city?

RCA: It will attach itself to the earth during the early part of the millennium, after the coming of the Ten Tribes.

Q: In connection with that, when the earth is destroyed by fire, what about these holy cities-Jerusalem, the New Jerusalem and the City of Enoch? Well they be lifted off the earth or be destroyed?

RCA: No, they will die. They will die and be celestial instead of terrestrial. And the earth will be celestial instead of terrestrial. And it will be like a translated individual. This thousand years is going to be a translated period with translated beings and resurrected beings upon it. And the earth will be in a translated status, the paradisiacal glory of the earth, with both mortals and immortals upon it, Christ Himself dwelling upon it as He sees fit, coming and going. At the end of that period of time the earth will die, it will be resurrected just like individuals will be, almost instantaneously, in a short period of time. And everything that is holy upon it, pertaining to cities, etc., will die and be resurrected and celestial.

Q: Those very cities will be renewed? RCA: Oh yes.

Q: When will the Saints receive their inheritances by lot?

RCA: During the early part of the millennium they will receive their inheritances by lot.

Q: When people die during the millennium and are changed in the twinkling of an eye, will those who have been maimed, etc., be changed into perfect bodies, will they receive perfect bodies then?

RCA: Well, now we're going into hypotheses. God only knows. An individual who is translated maybe during that period of time through some unforeseen accident, fall off a 15 story building. He didn't die and just broke both of his legs instead. Then he dies and is resurrected, and it might take him a little more than that twinkling of an eye. It might take three days or something like that. These things I do not know. I hear a lot of surmises about it. But I do know that these types of things are not likely to be a matter of serious consideration. I say "serious consideration" because their likelihood of being there during this time of the world, is remote. I do know this much, that when people are resurrected now, they are not always resurrected perfectly. The resurrected state comes about gradually, under certain prescribed conditions known by God alone. The reason I say that is because Joseph told me that when Lorin first came to him after he had died, he was still stooped as though walking with a cane. And when he came to him the next time he was straight and erect and youthful and beautiful to behold.

Now, there are two answers to that. It might not answer the resurrection at all. And that is that maybe when he first came to him he came as a spirit that appeared



in that shape in order that he might recognize him. And when he came to him the last time he came as a resurrected being. There are a lot of things about these things that we can only surmise.

Q: (Question about the old layers of the earth, fossilized bones of 20 million years date, etc.) Do those bones still pertain to this earth? How does the resurrection affect those?

RCA: Brother Little and Brother Smith and others in writing "The Foundation Stones of the Earth," which appeared in Volume 11 of The Contributor tells us that the earth is made up of two major portions of former existent earths that were destroyed, and entered into its formation. We are told that it might have taken 2 billion years for those two parts to have been organized and brought together. Joseph the Prophet tells us that the age of the material portion of the earth is 2 billion 255 million years. Very singularly, science has fixed that exact date. The first person who ever gave that date was Joseph the Prophet.

I said we have two hypotheses. It is possible that we have remnants of animals and beings that lived upon the earth at the time of its destruction, that are billions of years old that have nothing to do with this present earth and its formation presently. I say that's possible. It is just as possible that the scientists are entirely off-key and all the remnants found upon the earth are within the last 7,000 years. Because if they can miss the flood period of time by a hundred million years, they can also miss that period of time by an equal amount of time. We know from the Book of Mormon that they had mastodons, cureloms and cummoms, five types of animals. The elephant was also here and was the last named, one of the smallest, upon this planet, upon this continent, prior to the time of Christ. Yet all of these mastodons and animals, dinosaurs, etc., found in national monuments south of here, are estimated to be billions of years old. Now, they're wrong some place. And they might be right, even, in some places. But it doesn't cause me too much worry. We really don't know whether they are remnants of our earth since it was organized by Adam, or whether they were portions of another earth made into the reorganization of this earth. I don't know the answer to that, and I don't think the Lord has revealed it. There are many things that would indicate the possibility of the scientists being right, because when Adam was placed upon the earth he was told to replenish it. And that means that it had been inhabited before. But not in its present state.

COMMENT: (Statement about scientists being far off in carbon dating of ancient remains.)

RCA: That's right. Dr. Melvin Cook brings that out and quotes it. He says this cave-in, they knew exactly when it took place, was under such intense heat and so much intense pressure and so many tens of thousands of feet down, with the pressure and everything combined, did in 12 years what scientists said would take 120 million years. So a catastrophic change like those we had in the flood could bring all those things about in very few years.

COMMENT: According to Job we had mastodons upon the earth in his day, the leviathan. The fiery flying serpents might not be a myth. They may actually have had a few still in existence, and they went out and destroyed their eggs and they became extinct.

RCA: Well, we know the Book of Mormon is a true record, and it says that they were existent upon this continent, and animals so big that they got them to move things that no human could move. And the elephant is named as one of those big animals and yet scientists tell us there never was any elephant upon this continent. But when we argue with the scientists, my answer to them is always, "Well, maybe."

Q: What is meant by the marriage of the Lamb? I know it is the Church and the Savior....

RCA: It is both actual and symbolic. The first is the actual marriage relation of the Savior, and it also refers to the actual relationship of the Savior to the Church-and Priesthood authority. I don't think it has any necessary reference to the coming of Christ in His glory or the coming of Christ to Jerusalem or the coming of Christ to Zion. I think it has reference to the final spiritual summation of the calling in of the faithful in relation to the coming of Christ. I don't see how you can make any specific relation to time. There are some things-the scriptures tell us that time shall be no longer. This is a revelation that doesn't necessarily have to be governed by time. It is a revelation that is in relation to judgment and punishments and rewards.

RCA: ...renewed and receive is paradisiacal glory and will be given as their inheritance for the raising of their children during the millennium reign. And third, given to them as an eternal inheritance upon a resurrected earth.

Q: That's when they receive their glory? RCA: That's when they receive their glory.

Q: Is that not the culmination of the marriage of the Lamb? RCA: I would say that that would be the final one, the culmination of the marriage of the Lamb.

COMMENT: Where everything is put in its final place and sealed. RCA: I would agree to that. Again you come to an enactment of this principle three times again.

Q: Is there anything that isn't done three times? RCA: Almost everything in life.

COMMENT: In the temple, which is supposed to be a pattern of God's life, everything is repeated three time, everything is done three times. And it has been my experience that this is a matter of God's dealings with His people.

RCA: Again you have an eternal symbolism here. You have spiritual life, temporal life, and resurrected life. And every one of them has a promise of expectation. Second, a fulfillment of a promise to conditions, and the final calling and election.

COMMENT: Is there any particular significance to the number 400? The reason I ask that is that we find so often in religious history there were 400 years of darkness among the Israelites after Joshua, 400 years of darkness after they came back from Babylon, 400

years of darkness before the Renaissance. Four hundred appears so many times I wondered about it.

RCA: Well, we know with its continual resurgence so that it comes up a number of times, so that it must have a very singular significance. It has to do with eternal life itself. It takes about 400 years to prepare a people for a great institution of glory and knowledge and light and another chance. It takes about 400 years for them to become absolutely degenerate. The sad part of it is as it relates to the kingdoms of the earth, not one of them have existed without degeneration for more than 200 years, about half that.

COMMENT: At the beginning of the millennium, is everyone that isn't caught up going to be destroyed?

COMMENT: I think she was talking more concerning the cleansing of the earth and whether they are all caught up at that time, when He comes in His glory.

COMMENT: At the beginning of the millennium, not the end when the earth is burned.

COMMENT: No, speaking of the time He comes in His glory and whatever wicked are left will be burned as stubble. He said there wouldn't be very many and this would be after about 125 years into the millennium.

RCA: Well, whether it would include those of celestial glory who will just be servants is such an individual matter, that I'm going to leave that up to the Lord.

COMMENT: I'm still confused. If there are going to be heathen nations who **are** of the telestial kingdom, who have not had the law, still on the earth and it's going to be in a telestial condition, won't they remain on the earth? They won't be caught up with the righteous, but wouldn't they still be on the earth and not be destroyed? Is everything that's left on the earth going to be destroyed?

COMMENT: If only the righteous are caught up and the earth is going to burn, how can anybody be left?

RCA: The calling up of the heathen nations, the calling up of the servants who will inherit celestial glory, has reference not to their being caught up into heaven at all, but to their resurrection. And during the millennial reign, the resurrection of those who died without law, will take place. And they will be immortal beings with various degrees of intellect and excellence, but the honorable men of the earth. And they will be just like other resurrected beings. They will be among us, but they will not be sinful people, they will not die, they will already have been resurrected. They will come up in the resurrection probably 400 or 500 years after the millennium has started, as the second resurrection.

COMMENT: Then Crowther is wrong when he said that the heathen nations will still remain upon the earth during the telestial reign. I'm not speaking of the resurrected, but those who are mortal, when will they be destroyed?

RCA: There is this inference from the Prophet Brigham Young and from other writings. It is inferred in Zephaniah and in Zechariah and Ezekiel. We do know that it is during the millennium reign that the heathen nations will be here. But, I just got through saying that inference is there, which I do not believe. I personally do not believe it, and maybe I can come from my unbelieving state and be converted. But I think that the appearance of heathen, mortal nations upon the earth who know not God, in the millennium, who will not die--I cannot figure that. It doesn't make sense.

COMMENT: Then that "those who will not die" doesn't refer to all those who live upon the earth. I understood it to be that there would be those who would not die, not necessarily all who lived then.

RCA: That is true. But then how are you going to answer the Doctrine and Covenants quotation that says, "During that time there shall be no death upon the earth, and no grave shall be made. And every man that liveth upon the earth shall live to the age of a tree; and when he dies he shall be changed in the twinkling of an eye. And he shall be caught up, and his rest shall be glorious." Is that going to include the heathen nations?

Q: No. I'm still confused. This period does not occur right at the beginning of the millennium. It will be after awhile?

RCA: Amen.

COMMENT: But at the beginning of the millennium there will be heathen nations.

RCA: Right. But let me make a little differentiation here, dear. At the beginning of the millennium there will definitely be heathen nations, because after Christ's appearance at Jerusalem He tells how these heathen nations are to be called up and punished. But that is going to cease somewhere in the early part of the millennium and they will be taken from off the earth. During this period, after that has ceased, the second resurrection is going to start to take place. And that second resurrection will be during the thousand years, during the time of the thousand years of the earth's existence. And then the heathen nations that knew no law will be resurrected. They will have place upon this earth with the immortal beings. They are not going to be cast off, they will be of a terrestrial glory. The earth will be terrestrial in its nature. They will be among us, but they will not be subject to death, and not subject to wickedness, or subject to creating disharmony and things like that, because they are resurrected beings. So during the millennium we'll have heathen nations, yes-in the early part of it, heathen mortals.

COMMENT: Then being caught up when Christ comes, the wicked shall burn as stubble....

RCA: Only the celestial beings who are mortal will be caught up. COMMENT: And the wicked will burn, but there will still be heathens on the earth? That's what I can't figure out.

RCA: When He comes at the beginning of the millennium, and there's much to bear this out....

COMMENT: Then there would be quite a period of time between His coming on the Mount of Olives and His coming in glory.

COMMENT: You said about 100 years, didn't you Rulon?

RCA: I said that I anticipated a maximum of about 123 years.

Q: Will these immortal celestial beings then be taken to another planet to reside?

RCA: Not at that time. They will reside right here, along with other immortal beings. They will come and go. They can go, perhaps, to other planets, but their residence will be here. They will not be allotted to a permanent place of residence off of this earth until the earth receives its paradisiacal glory. People worthy of terrestrial glory and celestial glory will be upon this earth with Christ. After that, all those of a telestial and terrestrial orders will-"Other places have I prepared for them, saith the Lord." And those who are the meek of the earth, those who are celestial in their nature, Section 38, will abide on it only. Celestial beings may visit any planet or orb below their order. And you will eventually get to the time as you progress and become like the Gods, that you can visit above your order. When you have that personal seerstone that belongs to you and to you only and has your name upon it, then you can view the earths above you, the planets above you and the nature of their abode and the Gods that are upon them. And you will eventually get so you can go where they are....

COMMENT: He doesn't want us concerned with the lower degrees, but to strive to make it to the very highest.

RCA: That is your answer, Brother. He doesn't tell you what laws you have to obey to get into the terrestrial glory, does He? He doesn't tell you what laws you have to obey to get into the terrestrial glory, so why should He tell you the laws you have to obey to get into the two lower degrees of the celestial world? He just warns you if you don't live the higher laws you are going to be ministering servants, that's all.

COMMENT: Men have so little faith anyway that if He gave them less than what He wanted them to shoot for, more would fail.

RCA: In Patriarch Session's dream or vision that he and his wife had on the same night-and by the way I find that Matthias F. Cowley married Patriarch Sessions to his second wife-in that vision, when they got to the base of the steps that led up into the presence of the Father and the Son, an angel said, "I'm sorry, President Sessions, you can't go farther as man and wife. I'll have to separate you here." "Why? I've been the president of three stakes, I've been valiant, I've never missed a calling the Church has given me." "But you didn't live the celestial law that makes it possible to continue with your wife. I'm sorry." And he took his wife from him, and he woke up crying. He found his wife weeping. She had had exactly the same dream. It was after this that he went and got another wife and Matthias F. Cowley sealed them. Matthias F. Cowley, if you'll notice, admits to that marriage in his trial. "Where did you get the authority to do it?" "From George Q. Cannon." George Q. Cannon was given the assignment from Wilford Woodruff. Brother Cowley laid himself wide open for excommunication or disfellowshipping by telling the truth. Why would he mention these names that he had performed under the direction of Wilford Woodruff and George Q. Cannon? Why should he have done it if it wasn't the truth? He could have told a lie to start off with, and it wouldn't have been any worse than that would.

There's a little bit about President Woodruff, too, that fits in perfectly with the trial of Matthias F. Cowley. He said he had received his appointment from George Q. Cannon, and George Q. Cannon had bawled him out on one occasion for telling too much, that he had received this appointment from Wilford Woodruff. But let's see this Wilford Woodruff bit. Father tells me personally that when grandfather, Byron Harvey Allred, Sr., went to Salt Lake City from Freedom, Wyoming, with Phoebe Irene Cook and Mary Eliza Tracy, the latter a girl of 21 who had not been married, who loved the family, they wanted her to be married to them, in 1890. It was the fall conference when the Manifesto was passed, and they came to Salt Lake City to be married. When they got there the Manifesto was received, and they were all broken-hearted about it. Grandfather asked for an audience with President Wilford Woodruff. President Woodruff said, "Byron, as president of the Church I cannot instruct you in this matter. The action of the Church prevents me. But if I send you to an apostle for instruction, will you promise me that you will do what he tells you to do? You go and talk to Matthias F. Cowley." So Grandfather went to him, and Matthias F. Cowley said, "I'll take care of it." And he didn't go to Mexico or anywhere else, he did it right in Salt Lake City, right after the Manifesto was signed.

Q: Did he write this down?

RCA: He didn't write it down because he didn't want to involve the brethren. He told me that. And I believe it. I knew Aunt Matilda, and I knew Mary Eliza Tracy. I know their children. They are living right here in Salt Lake City. They were all born after the Manifesto, and the oldest son was born in 1905.

Q: I would like to know how the united order or the law of consecration is lived by the Saints of God, which would be the most perfect way now? Compared to what it would be at the time we go back to Jackson County.

RCA: We are going to have to learn how to live it perfectly. We are all like children in it. Not of This World is one of the most beautiful exposes. We've got another book that's coming out that gives all of the united orders, their dates of organization, their presidencies, etc. It will give you the variations of living the united order.

But to live the united order properly, we have to know it through, and we have to learn how to comply with it. The first rule is, get out of debt. The second rule, consecrate all you have to the Lord-and mean it. The third rule is, establish a budget and live within it and give your surplus to the Lord. The fourth rule is, when you are in that position, you may receive a stewardship and magnify it. When you've got those four rules in effect, then you can live the united order. You can't get a stewardship out of something that's owned by 14 different people. Then when you do all that, you still give the surplus from your stewardship. You can't live the united order properly-you can't do it unless you have a stewardship, and you've got to come into that eventually. But you can't get a stewardship when everything that you've got is divided up like many people have it, among half a dozen different people. Or when they are in debt. People who are in debt can't have a stewardship. We just have to take care of them instead.

Q: How does it function organization-wise, patriarchal?

RCA: It can be under a patriarchal organization. It rarely operates that way successfully. I've found that when you try to live the united order under a patriarchal order, there is a radical tendency to make it supreme to Priesthood and everything else. When you live the united order among the faithful brethren who have consecrated all they have to the Lord under the direction of the apostleship, then you have patriarchal families in it, and they all should be patriarchal families in it. I don't approve of living it on a patriarchal basis, because every time we've tried it, the patriarch gets such a big head that you can't control it. You can't operate it, you can't do anything.

Q: What about a bishop setup?

RCA: A bishop setup is all right, but it isn't the ultimate, it isn't the order. You will eventually get the united order under a patriarchal and a bishopric situation, when it is throughout the Church. But in our situation you can't do it. You have a bishop in Montana—we're doing it under a bishop, a darn good bishop, and we're doing a pretty good job of it. But that's when you've got people all in one place. That again is another problem.

You always have those in the order who more or less have to be taken care of, who can't produce what they need, those who are taking care of themselves and a lot of others, and they all have what they need. They never all produce alike.

COMMENT: You also have a setup where you have the struggling and the ones who are doing a lot better, you have some who are rich and poor.

RCA: You have to get away from the rich and poor situation. They all had alike but were rich and poor in spirit. And a poor rulership or governorship is a situation that does not really exist. In principle it doesn't. I can explain it by mentioning individuals. You have some people who are the finest, sweetest, loveliest people in the world. They work hard, produce up to their capacity, but they can't take care of their families. Then we have other people who have a family twice as big and who take care of all their families, not taking care of them solely, but supplying their extra needs, putting it into a surplus so that there is no poor among them. So we have the Lord's poor, the devil's poor, and the poor devils.

COMMENT: (Comments about borrowing in order to get a much needed freezer.)

RCA: Those things are a part of the united order, and the Lord in the Doctrine and Covenants provides for them. Someone that's in the order has consecrated all that they have to the Lord and if he has need of something, let him go to the bishop. When things are in order there will be a reserve so you don't have to borrow. There will be a reserve, and you go to the bishop and say, "I need a freezer and here are the conditions surrounding it." The bishop has the authority to give that freezer out of the surplus that has been supplied by your united efforts. That's the way it's going to work in a short time.

COMMENT: (Something about how *will* we be able to provide for ourselves and escape the mark of the beast.)

RCA: We will get to a time when we won't. We will not be able to escape the mark of the beast if we don't get out of debt and get in our individual orders. You can't do it.

Q: If we are out of debt and in our individual orders, how can you still escape it?

RCA: Because you'll have your own money, you'll buy and sell from your own selves, you will have the sustenance from making and raising and selling, your own banks and everything. We wonder if we will have time and maybe we're not faithful enough to do it, but we're trying. COMMENT: If we don't, it will be the fault of the people and not of the leadership. The one thing I see that we need more than any other thing is to set our own lives in order.

*23 November 1976. Sacrament meeting, Salt Lake City, Utah. LASTING HAPPINESS THROUGH THE GOSPEL-THE CHURCH HAS CHANGED.*

Children are an inheritance from the Lord. "Blessed is the man who hath his quiver full of them," as David tells us. They are an extension of God's kingdom and man's kingdom into the eternities. They are his representatives for good or for bad in the world.

Recently in Montana I had the opportunity of addressing the congregation. And we had almost as many there as we have here, on that occasion. So since they gave me the majority of the time, I took advantage of it. I thought I'd just show them something, and I called on various members of my family who were in the audience. I could only get through about half of them. But I was thankful that I had them to make a representation. They did beautifully. In fact, they did better by me than I deserve.

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We do not gather wheat from thistles, and by their fruits ye shall know them. Sometimes the fruits of a holy marriage are not good because of the weaknesses of the children. And as a general rule, we judge the father and mother by their children.

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Brothers and sisters, there is no true and lasting happiness outside of the realm of the gospel of Jesus Christ. And that happiness which comes from obedience to the laws



of God surpasses understanding. Brigham Young said if the Saints are ever to know what heaven is, they will make it for themselves. You can know what heaven is by living the gospel and rejoicing in its blessing.

The Savior said, "I have chosen you out of the world. Ye are in the world, but ye are not of it." You can live in the most wicked world and still have unspeakable joy and happiness because of the love God pours out upon you and the love you can share with one another and the children God blesses you with when you can with all the sincerity of heart praise God for these gifts, and they can ask God's blessings upon you, and you can ask God's blessings upon them and rejoice in the outpouring of the Holy Ghost upon you because you are walking in God's ways.

If you want true happiness, you will find it by being a true Saint. If you want true happiness you will find it by living as a true Saint. And in the process of making Saints of yourselves, and the life that seeks nothing for itself that is not in conformity with the will of God and blessings that one receives, are the result of God's approval poured out upon you. This is true happiness. I commend it to you with all my heart because I know of what I speak.

The statement was made to me, I don't know if the party who made it really meant what they said today when they said, "God's Church is a changing church." Unfortunately, the Church of Jesus Christ of Latterday Saints today is a changing church. It has changed in many respects. That which was once regarded as most holy and sacred next to the chastity and virtue of our own lives, has recently been declared "unnecessary"-the holy garment that is placed upon us in the temple of the Lord. It has recently been said that the only important thing about that garment is the marks upon it. Yes, the Church is a changing church, but the extent that we stray from the laws and ordinances and patterns that God has given, we are changing from God to the world, and from the world to a kingdom of darkness.

God gave His Church to be a steadfast Church that could be recognized by its ordinances from the beginning of time until the end of the world. The ordinances and laws of the gospel are unchangeable and unchanging. As God Himself is an unchangeable God, so are His laws and ordinances. And if we are going to change those laws and ordinances and their application to our **lives**, we are going to drift from the gospel and its blessings.

Therefore I say, my brothers and sisters, hold fast to the iron rod, which is the gospel of the Son of God. It will lead you to perfection and to joy and to happiness, and you will have your heaven now, and in the eternal world it will be yours forever and ever.

*5 December 1976. Salt Lake City, Utah. PRIESTHOOD. (excerpts)*

...essential for you and for me, and that is, what is the fulness of the gospel? Brigham Young said, "Hear it, ye elders of Israel, and mark it down in your in your logbooks. The fulness of the gospel is the united order and plural marriage." Well, I would admit that that is a truth that needs a little further explanation.

When we build a house, we must have a foundation upon which to erect its walls and its roof. And many of us have got a house that is built without foundation and without walls, and the roof is suspended on God knows what, because we are living the united order, we think, and plural marriage, we hope. But the united order and plural marriage are capstones of the Priesthood and of the gospel ordinances. They are founded upon many other fundamental, cardinal principles, including faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, partaking of the sacrament worthily, the holding of the Priesthood, the payment of tithes, and many other things. Some of us, when we get into what we think is the fulness of the gospel, live, or try to live, only two things, or perhaps only one of them. If we are failing in these other things, we are falling short of our glory and our exaltation as surely as God lives. Christ said, "For he who neglecteth any of these things, or teaches others to disobey any of these commandments, it is better that a millstone were tied about his neck and he were drowned in the depth of the sea." I didn't quote that exact, but that is nevertheless God's word concerning the matter.

I would like to impress upon the body of Priesthood here this morning that the keeping of two commandments is not going to save us. Without a foundation upon the cardinal foundation principles, we will never be able to keep those two commandments acceptably before God. Write it down in your logbooks, brethren, it is the word of God to you.

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It is true as heaven is true that if the Prophet Joseph Smith had not been foreordained before the foundations of the world to fulfill that particular mission and had qualified himself in the preexistent world by Priesthood appointment, he could not have seen the face of the Father God, and Jesus Christ. This is hard for some of us to understand, but the Prophet Joseph Smith affirms this to be the truth. And if God had not known that he would fulfill that destiny, that preappointment, and that he would receive all of the gospel when it was given to him, and obey it and establish it, he would not have had that glorious privilege.

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...This is seemingly or apparently a touchy point. But I don't think it is as touchy as it seems. This is a matter of discussion, sometimes dissension, and we do not understand

the principle involved here. And when we do understand, it will forever erase from our minds any questions or doubts. It would have been impossible for Joseph Smith the Prophet to have stood in the presence of God the Father and His Son Jesus Christ, in the flesh, and lived. Joseph Smith saw them in very deed, in vision. And he puts it in that light, because his spirit was not in his body, which is the reason that when he awoke he was lying on his back. He said in his first explanation of it, and I say his first explanation of it, because he further, as history unfolds itself, explains that as he understood it later, that whether he was in the flesh or out of it, he knew not. But it would have been impossible for him to have remained in the flesh in his mortal weaknesses, and have seen the face of God the Father and His Son Jesus Christ, and have lived. He saw them in the spirit, and his spirit returned to his body that he might live. To have that ordination and the blessings and the fulness of that Priesthood confirmed, was at a much later date. Many of these things that the Prophet related in the early history of the Church, he, himself, did not fully understand at that time.

...True, he saw them both together. Many of you have had, in this audience, brethren, men who contend. We had one man who had been called to the highest offices of the Priesthood, who taught before a body of the Priesthood, at least 16 men, that the Prophet Joseph Smith was in error when he said he had seen both the Father and the Son, because there is only one God who stands in both these offices, that he saw only one person and that he was in error. I don't know how many of you have heard that taught, but I have heard it taught. But the Prophet Joseph Smith in this vision which he saw with his spiritual eyes, saw the Father and the Son, and bore witness to the world. In the early records given by the Prophet himself, you find that this is later elaborated upon by him, and the story itself is not always told the same way. But the truth of the matter was that he stood in that office to bear witness of the Father and the Son, by appointment. And it was upon this occasion that he could bear that witness to the world.

Stephen saw the Father and the Son when he was martyred, and there were other prophets who saw them and bore witness of them. But in the last dispensation of time, a prophet of God was to be called to bear witness to the world and hold the keys to that appointment.

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RCA: ...doctrine taught to him was that there was a concourse of individuals, a concourse of holy beings who were obedient to the principles of godliness in the spirit world, who were set apart by God before they came here in the flesh, to fulfill the destiny of preaching the gospel and declaring salvation to the children of men. And in Alma 13 he said they were ordained to this calling before the foundations of the world that they might do this thing. They come through a lineage that was appointed to them before the foundation of the world. If you please, their fathers and the mothers and their grandfathers and their grandmothers were appointed to them. You can trace it right back to the beginning that that lineage comes down, and you have a birthright lineage. That birthright lineage is the right to the Priesthood and the privilege of administering its ordinances. It is given to us through the blood that flows in our veins by foreordained appointment. And He is referring to that blood (in Doctrine and Covenants 86:8-10) in the flesh. It isn't because the blood has any significance as far as mortality is concerned.

But He is referring to this mortality and that blood by ordained appointment before the foundations of the world. You will find if you carefully follow this and are a student of history that most of the people who gathered around Jesus Christ, were His near relatives. You will find that most of the people who gathered around the Prophet Joseph were his near relatives. And you will find that most of the people who are living the fulness of the gospel trace their lineage back to a common ancestry.

I was talking to one man many years ago about this, and he said, "Brother Rulon, let's take a few minutes off here and see how closely we are related. We both believe in these things, we are both carrying on this work." He had his genealogical records with him, and I had mine with me. In seven generations we had 13 great grandfathers that were common to us. It is claimed that I have proved that there is no man in this gospel who has been in the Church or who has had the Priesthood for three generations, that can't prove his relationship to the other members of the Church who are in the work.

So he is referring to the fact that this Priesthood has remained with you and your fellow apostles through appointment from before the foundations of the world. That is something that I think we very emphatically should remember.

Q: Brother Rulon, is that Patriarchal Priesthood, or Melchizedek? RCA: Here is something that is argued and must be settled. I find great confusion of it, regarding it, in Priesthood Items, because there were many contributors to it, and many false ideas have been perpetuated. William Smith understood because of what had been said in regard to the Patriarchal Priesthood, that he presided over all the Church because he was a patriarch. Priesthood Items brings out the fact the the patriarch is the presiding officer of the Church. This is not true unless he also holds the apostleship, because that apostleship, to hold the fulness of the keys, is essential. It would not have been explained in the Doctrine and Covenants that the apostles were to appoint patriarchs, if the patriarch presided over the apostleship.

So, your Patriarchal Priesthood is something that we receive by right through lineage. But it has to be confirmed by the Apostolic Priesthood. Let's not forget that, because if you do forget it you are going to go off into deep waters where you can't swim.

A bishop may preside over the Aaronic Priesthood if he is the firstborn, the seed of Aaron, without counselors, providing he is appointed by the presiding Priesthood. And there you have the same story.

Q: What does receiving the Priesthood, or the Lord's servants, and therefore receiving the Lord, mean?

RCA: If you will understand this, you cannot understand it except by the Spirit of God. You are speaking not only of temporal things but spiritual things. I would like to have a portion of the Spirit of God in talking to you about it. I must have it.

If a man is ordained to the Melchizedek Priesthood by the laying on of hands of the servants of God, he thereby receives from the servant of God the right to represent God. Now, the manner in which he represents Him is a qualifying principle that we have to weigh as we weigh these words. He is receiving the Priesthood of Almighty God which has the power, when magnified, to renew his body that he might be translated, or that he might be invigorated and be a representative of God through his spiritual enlightenment. But he may receive the Priesthood by the laying on of hands and not magnify it; repudiate it in many ways in which he brings shame upon himself and makes the holy Priesthood of God a laughing stock in the eyes of his brothers and his sisters and the world.

So all of these promises comprehend or encompass the status of the individual spiritually, not just physically. Physically he receives the Priesthood. If the Spirit of God rests upon him and he magnifies it, he will become renewed in the flesh and invigorated and enlightened by the Spirit of God and eventually behold the face of God and know that He is and bear witness of Him. "For the Father will reveal me unto him," says He in the 84th Section of the Doctrine and Covenants. But all of these things are predicated upon that individual Priesthood holder's magnifying of the covenants and the commandments of God and of His Priesthood.

By the laying on of his hands, whether it be as a deacon, teacher, priest, seventy or elder or high priest or patriarch, or whatever office he may hold, he becomes by appointment in the flesh a representative of God, and through his life he should be godlike and represent God. But to do so, to magnify that responsibility, so that he might receive all of the promised blessings there, the renewal of his body, see the face of God, etc., is an individual matter. It rests solely upon the individual who has received that Priesthood. He cannot receive the curse of becoming a son of perdition unless he has magnified the responsibility to the point that he knows that God lives because he has seen Him. The man who does that, then denies Him, will have no forgiveness in the world or in the world to come. So it comprehends not only the bestowal of the Priesthood but the manner in which the man magnifies his Priesthood so that he may receive all of the blessings predicated upon the promise.

Now, I have said very little upon a subject that would require an hour to fully explain. But I hope I have covered its high point.

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RCA: My dear brethren, we have been benefitted by our lesson today. We have had a portion of the Spirit of God with us, for which I rejoice.... It is true that the glory of God is manifested in the life of men by the service which they give to God, and which is best given to God in their service to one another. If we had this attitude in relation to our brothers and our sisters and our wives and our children, we would find that we could wear out our lives in service to God and find the greatest happiness in the world. That is what this life was given to us for. I pray that the Spirit of God will go with you in your various walks of life, that it will teach you the spirit of humility and of love and of service and of prayer, that you will have the faith to accomplish the mission God gave to you and me to establish the fulness of the gospel upon the earth, manifest it in our lives by obedience to every principle of the gospel and in our service to our fellowman. That

service can best be manifested by our example. When I say this, of what merit is there if we go preaching the principles of the gospel to others when we, ourselves, do not live them? It is a double condemnation. Let us be godlike to our wives, our children, our brothers and sisters, and to the world. We can be that. But to do so requires godly life to become like Jesus in our demeanor.



1977



13 January 1977. Fireside. Salt Lake City, Utah. *THE HOLY GHOST.*

Q: Would you mind explaining to us what your understanding of the Holy Ghost is.

RCA: I will give you what the Lord tells us about it. I can substantiate it from the scriptures and the teachings of the Prophet Joseph Smith and from Orson Pratt's Key to Theology on the Holy Ghost.

The Holy Ghost is the Spirit of God that radiates from the presence of God the Father and the Son enthroned in heaven, that is shed from their presence upon their children who have been blessed and baptized, who have faith in God and receive the gift of the Holy Ghost. This is evinced most perfectly by the teachings of Christ Himself when He was facing His crucifixion. He said, "I will give you the Holy Ghost," and He laid hands upon them and blessed them and breathed upon them and said, "Tarry ye in Jerusalem until the Comforter comes. For when I have ascended unto the Father, we will send Him to you."

In the teachings of the Prophet Joseph Smith, many have assumed that the first "Lecture on Faith" was not complete because the Prophet Joseph Smith had not come to a complete understanding of what the Holy Ghost was. But it was not so. The Prophet Joseph Smith says in that opening lecture that there are two Gods in the Godhead from whose presence the Spirit of God emanates to all their subjects to enlighten them. The 93rd Section of the Doctrine and Covenants tells us that the Spirit of Christ emanates from Christ as the Redeemer of the world and as the Chosen One to make the infinite atonement, to enlighten all men. But the Holy Ghost is an added portion of that Spirit that must emanate from both the Father and the Son.

I cannot explain it more clearly than that, because God enthroned in the heavens with the Redeemer of each world at His side, and the race of Gods going back through eternity, each one of them giving glory to their Father, emanates this diffused, Holy Spirit upon all those who have enough of the Spirit of God in them, who have not polluted their tabernacles or defiled themselves, to enlighten them and to bring them to God, so that they might come to a final, Second Comforter, which is the personal appearance of the Lord Jesus Christ Himself, who will introduce the Father to them. This is the Holy Ghost.

But there is something that always confuses everybody, and in my mind has the Church leaders thoroughly confused today from everything I read on it. And that is that the Holy Ghost is a personage of spirit. He is referred to as "he" in many passages. And you will not understand that until you delve into the modern teachings of the prophets of God to this dispensation, because they are the only ones who have explained it.

President Brigham Young said, "God the Father, Elohim, and Jehovah, sat in council with Michael to decide how to build this world and to organize it and get it ready for business." Jehovah and Michael came down, Jehovah instructing, Michael doing the work. In this Trinity is perfectly represented the Father and the Son and the Holy Ghost. For the Holy Ghost bears witness of the Father and the Son, and does their bidding. So in the spiritual creation, from this quotation, I cannot conclude anything else but that in the spiritual creation there were the Father, the Son, and the Holy Ghost-Elohim, Jehovah and Michael. In the temporal creation there is the Father and the Son and the Holy Ghost represented by the three distinct Beings, Adam the Father, Jesus Christ the Son and the Redeemer, and Joseph the Prophet, the witness and testator who restored all things, and bears witness of all things as given to man.

Now, a lot of people will say that Joseph Smith is the Holy Ghost. He is a personage. It is true, Joseph is a personage, and he does perfectly represent the office of the Holy Ghost, in the which he bears witness of the Father and the Son, as Adam did the work of the Father and the Son and did their bidding.

The Church is teaching that the Holy Ghost is a personage of the spirit that will take a body. They dare not take the assumption of the Prophet Joseph Smith, who said, "If I were to tell you who I am, there are those upon this stand who would seek to take my life. And there is no blasphemy that can be compared with it." I have no doubt from all that is written upon the subject, and I cannot construe it in any other light, that as far as the temporal creation of the world is concerned, we have the perfect representation of the Father, Adam, Jehovah, God among men, the Son, the Redeemer, and Joseph Smith the Prophet, The witness and testator of both the Father and the Son, who restored all things. And I don't think you can make it any simpler than that, and it can be borne out again and again from the teachings of the Prophet.

Q: There is a confusion as to who Adam was. Adam was Michael?  
RCA: Michael was His spiritual name, He is referred to as the archangel. He is the one who comes from the spirit world to the temporal world. He bridges the arch from the celestial back to the telestial world.

Q: Was Michael a spirit at the time of the creation of the world?

RCA: He was not a spirit. He was a resurrected, immortal being and came from celestial glory to fill that mission and to give to His children born in the spirit world their temporal bodies. If that is not true, then Brigham Young and Joseph Smith didn't know what they were talking



about when they said that He is the Father of our spirits and of our tabernacles also.

Q: In the spiritual creation of the world there was the Godhead in which Michael was representing the Holy Ghost. That is not to confuse Him, then, with Elohim or the individual who was in the role of Elohim during the spiritual creation? The individual who was in the role of Elohim during the spiritual creation, is He God the Father of us now, or would He be the Grandfather?

RCA: He is the Great-Grandfather. Father Adam attained the office of God. He was a Redeemer on His world as Jesus Christ is our Redeemer on this world. He immediately after the creation of this world and its redemption and all those who will be saved, will move up into the office of Jehovah, His former, exalted position. Now Joseph Smith the Prophet said that Christ will say to His Father, "When I have finished my work I will take your place, and you will move up, and so it is with the Gods eternally." So Michael will occupy an exalted position. Jesus Christ will be the next Adam of the next creation, for there is a grand order of Saviors that runs down through the worlds, and there is no world that is not created by an Only Begotten.

Q: Then Michael was the Father of Jehovah in the spirit?

RCA: No. Jehovah was the Father in the spirit-He was the Father of Michael, both body and spirit. Elohim was the Great-Grandfather, and He had been a Savior and Redeemer. Jehovah was the Grandfather, and He had been a Savior and Redeemer. Michael was the Father of the spirits, and He had done what He had seen all the other Gods do before Him, and He was now ready to come down and create a world. He did that, and then He returned back to His position. He went back to the exalted, celestial position of Father of all creation, under the direction of Jehovah and Elohim. The moment the temporal creation commenced, He became the Father of our spirits temporally. He is the Father of our bodies, 70th Great-Grandfather. He is the Father of our spirits, because under the direction of Jehovah and Elohim in the spirit world, He created them. I could take you into detail on this if I didn't think I would get you so far afield that you wouldn't be able to follow me.

At the end of this world when Adam stands in the valley of Adamondi-Ahman and all tongues and people bow before Him and ten thousand times ten thousand worship Him, one who is like unto the Son of God will appear in the heavens and crown Him and bless Him and confer upon Him all things. Then He, Adam, will give all authority to His Son, and He will stand in the office of Father and Son and represent the Father and Son in all things and will be God-with-us, literally, upon this paradisiacal world.

So the Gods move up from one step to another. It's been so in every creation and is the same eternal round with all of them.

Q: I'm not entirely clear on the genealogy. The Jehovah in the spiritual creation was the Father of Michael?

RCA: Yes.

Q: That isn't the same Jehovah as the Christ of this earth, then?

RCA: No.

Q: Then the Christ of this earth is the Son of Michael, both spiritually and temporally? RCA: Yes.

Q: And when it says "The Only Begotten", is that because the Christ of this earth was actually half mortal?

RCA: Right, because He was begotten by an immortal, resurrected Being, and was the only child of all His children that He literally begot in the flesh.

Q: Because the rest of us are actually spiritual children?

RCA: We are the spiritual and the temporal children of Adam. But out of all Adam's children, Christ was the only one that He personally begot while He was God and Father. In the other instances He stood in the office of Adam, representing the temporal creation in begetting the temporal bodies. In this instance He was the Father of Him, Christ, temporally in this world and spiritually in that He begot Him in the flesh.

COMMENT: What is confusing is keeping individuals associated with titles.

RCA: That's right. It is confusing, but once you get it straight it is the most beautiful thing in the world. You refer to the President of the United States. And you say, "Well, he was Nixon. Oh no, he was Eisenhower. Oh no, no, he was Harry Truman." They were all Presidents of the United States, but they were different individuals.

Q: You are talking about three titles there, God the Father, Adam, Jehovah, and Elohim. That's all there is to it; it repeats itself. It is repetitive? After that? A Father, a Great-Grandfather, and so on. How are you going to keep the titles straight as you go on back?

RCA: Because at the end of every creation, when the world is redeemed and those who are worthy are celestial, resurrected beings and inherit celestial glory, there will be three perfect Gods who rule over them, Jesus the Christ, our personal and individual Redeemer in whose name we do all things, Adam the Father who stands in the office of Jehovah, because He hadn't yet come down and begat mortal bodies for His spirit children, while Jehovah had. The title in the spiritual world meant one who had done this, one who had been among men and begotten bodies. Then He will stand in the office of Jehovah. And Jehovah will stand in the office of Elohim, and of Jehovah. And Jehovah will stand in the office of Elohim, and that trinity will direct the next creations. And the other God moves up further in the realms. There are in the Gods who rule over us according to the designation of the stars and their ruling planets of the earth, at least 70 generations of spiritual worlds.

Q: Where do you get that figure, that number?

RCA: By reading of the tablet on the creation of the worlds and the representation of this earth and its relation to the sun and to Olea and to Kolob and Kolob's 12 governing stars, and that Kolob is "nigh unto the throne of God." You are still going back.

Q: When this world is celestialized, is that going to be a combining of- I understand the sun to be the dwelling place of....

RCA: Adam.

Q: Adam. Is that going to be a coming together of these two planets? Is that going to be still a dwelling place of spiritual.... RCA: No. This earth will become a sun. It will be glorified as the sun is. It will be many times larger than it now is. And because of its exalted position will move up to an exalted place among the planets, closer to Kolob, closer to the sun and to those governing stars that govern it. But it will be a sun, and the relationship of Christ upon it to Adam upon the sun, to Jehovah upon another sun, Elohim upon another sun, until you go back to the first great governing planets, which even the scientists number as 14 and one other that they know is there and can't number it. They can't find it, they know it must be there. You have a repetition in all things temporal as they are spiritual. Even in the creation of the planets there is the governing sun, which represents the Father, another sun which represents the Son which is spoken as Kolob, and Kolob which stands over 12 great planets, representing the Quorum of the Twelve and the Presidency. And then these 12, we are told in that plaque in the Pearl of Great Price, rule over or govern 200,000 other suns of similar glory to our own.

Q: What does Heber C. Kimball mean when he says the sun, our sun, is partially celestialized?

RCA: In the sense that it has only a portion of the celestial glory and power and size and growth and age that other celestial suns above it have. When this earth receives its celestial glory, dies and is consumed by fire and becomes a great sea of glass and a celestial orb, as the 88th Section of the Doctrine and Covenants tells us, and the celestial beings dwell upon it and others will go elsewhere, then it will be a celestial glory. But it won't have the glory of the sun. It hasn't lived as long and isn't as big. You can take our little earth at that time and put it in the middle of the sun. If you cut the sun in half now and took the earth like you would a rubber ball and put it into a baseball or in an indoor ball, into the center of that cut piece, and you had the moon circling around it, it would come less than half way up on the circumference of the sun. Because the sun is 880,000 miles in diameter. And the moon is only 270,000 miles from the earth. That will give you a pretty good idea that the sun is a pretty good-size planet. But there are suns in our galaxy that are so large that you could put our sun and all of its planets inside their diameter.

Q: Is the sun a sun, or is it a cluster? RCA: The sun is a sun.

Q: It has a God upon it? RCA: Yes.

Q: Our Father? RCA: Yes.

Q: Where is Kolob?

RCA: So far away that with our most powerful telescopes-we know that somewhere way out there in existence, there is still another great governing planet that all of these other ones are governed by.

Q: What is the purpose of a satellite like the moon? Is it in a state of preparation, and if so, what for? What about someone's blessing that he would preach to the inhabitants of the moon?

RCA: The 88th Section of the Doctrine and Covenants says, "This earth abideth the law for which it was created; wherefore it shall be perfected and sanctified and become a celestial glory and the abode of celestial beings. The meek of the earth shall inherit it. And those who inherit other glories, other places have I the Lord prepared for them." Now, Brother Calhoun was promised that he would go and preach the gospel to the people that were on the moon. And I have no doubt that he will. He didn't mean in the flesh, because while he was in the flesh he couldn't go. And when he went into the spirit world he wouldn't go because the Prophet also tells us that we will not leave this planet until we have been resurrected and glorified. So as a resurrected being he will go to those who are in a telestial, resurrected state, to the inhabitants of the moon and other planets that were prepared for less exalted beings.

Q: That's not saying that there are supposed to be inhabitants there now, but that will be a place for them later?

RCA: That is a place for them. The Lord said He was preparing or had prepared places for them. But He tells us that the spirit children on this earth will never leave its atmosphere or its confines until they have been taught the gospel and given every chance for redemption. Then if they don't become sons of perdition and go back to native element, they will be exalted to a degree that they have the capacity to enjoy. And that will include those of the terrestrial world which is like the glory of the moon, and those of the telestial world which is like the glory of the stars that we see that seem to have very little light. And they will be resurrected, immortal beings not visible to our mortal eyes unless they were to show themselves to us. They will inhabit these other planets. But we find no habitation, no people upon them now. You say, well they couldn't live there because there's no atmosphere. It's too hot on Venus, it's a literal hell. Well, Venus was called by the ancients, "Son of the Morning." Sounds an awful lot like Lucifer. And it's also called, "The Morning Star," and it is symbolical again of the earthly and the heavenly creations of the Gods as it refers to men and human beings. It will doubtless have a career for individuals who inhabit telestial or terrestrial or who go back to destruction after they are cast off the earth. These things God knows. We don't. We can only surmise. But the Lord tells us that all these things were created for the good of man, as part of God's plan.

Q: In regard to the sun, you say there are inhabitants on the sun at the present time?

RCA: Absolutely. Celestial, immortal, resurrected beings. Q: Is it their glory that makes that sun so bright?

RCA: They contribute to it. But the sun itself is glorified. It has died and has been resurrected, and it has the glory.

Q: Through telescopes when we see fire shooting off the sun and sun spots, is that the physical counterpart. Does it have a spiritual and a physical?

RCA: It has-you might say that everything that is spiritual is also physical, except that it is much more refined. The sun is a resurrected, immortal planet. We are told by Isaiah in speaking of the earth and its exaltation that it will be consumed by fire, become like a sea of glass. And then he asks his mortal listeners, "Who among you, who among us can dwell in the presence of God in the midst of eternal burnings?" So the earth is going to be like the sun is. It will be the same kind of planet, and it will become the center of another creation under the direction of our Lord and Savior Jesus Christ, and other creations.

COMMENT: I wonder if our astronauts will ever make it to the sun. RCA: If they do, they will never come back!

Q: What about the sea of glass? What is meant by that?

RCA: Well, it is a physical counterpart of what John the Revelator saw, and he interpreted it with an analogy that was comparable to his physical understanding of what it looked like. You could see into the very midst of it. He tells you, and so do the prophets, that when we inherit the earth and it becomes like a sea of glass, that those who are walking upon it can look into it and inquire of the Lord, and it will be like a great Urim and Thummim to them. They can see all planets below their stage of existence. In other words, they will be in a celestial world, and everything that is within the compass of their understanding and experience, they can view in detail through the glasslike surface of the earth. But those who are Gods will have a white stone of their own, upon which is written their name. With their intellect they will naturally reach out to encompass the realms of the Gods and their future part in future creations. They can inquire of the Lord in whose presence they are, and in this they can see anything that they inquire about above them, because they have the promise that all things will be made known to them if they ask.

Q: Will that seerstone be of eternal duration?

RCA: Yes, it will be an eternal part of their perfection. Q: Does God have one?

RCA: Yes.

COMMENT: I would understand also, speaking of this Urim and Thummim, of this stone which they gaze into, it will also grow as they grow.

RCA: That I do not know. I only know that we have the positive promise that each perfected God will have a Urim and Thummim of his own, that has his name written upon it.

COMMENT: When I said grow, I don't mean grow in size, I mean as you "put more in the computer."

RCA: Well, it will encompass and compose and present to you anything you inquire about. You might liken it in a very small way symbolic to your television and your speaking system. If you tune in, you can look anywhere you dial to. And in this you tune in by the Spirit of God, and in anything you inquire it will become an integral part of the revelations of God to your mind.

Q: Is there any significance other than personalizing it, to having your name on it? Will it say "Rulon" or "Owen"?

RCA: It will have your spiritual name on it.

Q: Before we came here, that name?

RCA: Yes. You see, we have a name here that symbolizes our mortal existence. It is the symbol of our mortal existence. We had a name there that is a symbol of our spiritual existence. And when we as mortals have our tabernacle, our physical tabernacle and our spirit inseparably reunited so that we can have a fulness of joy, we will be known by the name that God Himself gave us. Our spiritual name is symbolized in the house of the Lord.

Q: In terms of the name, is that perhaps another way of saying that that stone will be designed for the individual's use according to his capacity and his achievement, so that he couldn't have access to somebody else's stone who might be at a different level?

RCA: He is not going to intrude upon somebody else's individuality, personal rights or knowledge; he's going to mind his own business.

Q: It's not so much his personal name as that name meaning that that's his individual stone?

RCA: Well, I think that it won't necessarily have his name upon it as we would understand it now, but it will literally be a part of his eternal possession. And nobody else could use it or take it from him or rob it from him, anymore than he could take someone else's away from them.

Q: That's what I meant. In terms of stones, at the time of Joseph Smith there were a lot of people who had seerstones, and they weren't necessarily used for righteous purposes. But why isn't it possible nowadays to have these stones to help those who really are seeking the truth?

RCA: Because most of us, like Hyrum Page and others who did get ahold of such seerstones, would not know how to use them righteously, and the devil would use it and us for his purposes. You must be in somewhat of an exalted position before God will entrust us with such things.

Q: Why was it, though, that they had them at the time of Hyrum Page and Joseph Smith?

RCA: Because Lucifer always has his counterpart. And when God starts off with a seerstone, he has to have something that he can use too. Those people who are more or less within his control are given this so that they may be more easily deceived. There are people today who use seerstones for their purposes, and many truths are revealed in them, as also many falsehoods. They have not the spirituality to have something given to them of God.

Q: How do they work? Is there a natural law that God works through to make them work? I understand God to be bound by scientific 4, law. How does He go about...?

RCA: He operates within the limits of the law, and He doesn't violate the law. They work upon the principle of concentration of the mind, which is enhanced by gazing into something that is crystal. It's just as simple as that. And you've got to learn to do it. But the average man having such a crystal ball, like a clairvoyant, is

just as subject to deception as their body and mind is subject to deception in their normal contacts in the world. So consequently they will look into it and fathom with the mind many truths. And the devil, because of his knowledge of their limitations, will reveal to them many untruths.

Q: How do you tell the difference between hallucination and.... RCA: You don't. It's very difficult to tell the difference. We could go into that at great length.

Q: How many different names do we have, then? There's our spirit name and our earthly name....

RCA: You have a spiritual name which was given you of God that you will have in the eternal world. But when you lost your recollection of those worlds, you were given a temporal name which would symbolize your existence in mortality. When you go back into the spiritual world, you will know your spiritual name, and you will be known by that name. And you will further be designated, "In mortality you were called so and so."

Q: What about our temple name. We were given a special name. RCA: That symbolizes your spiritual name.

Q: I'd like to go back a little bit and see if I can't get some other things clear. We were saying that our spiritual Father, that He wasn't literally the Father of all of our spirits perhaps, in that.... RCA: Not all of the spirits in this world.

Q: Right, because there were others exalted with Him who were helping Him?

RCA: As there will be from this world when we go back with Jesus Christ. He will be the God of that earth, and He will be the Father of all men by sealing. And all men under Him who are Gods will beget children, but they will all be His.

Q: Does this explain the different races on this earth? RCA: Yes, in my mind it does.

Q: Because the Chinese race, the oriental race, or some of the other true races who have achieved high levels of development have been children of other exalted beings?

RCA: Yes.

Q: This brings up other interesting things. We talk about our earthly parents, etc. But really our parents are our brothers and sisters.

RCA: Absolutely.

Q: In fact a child may be older than his parents. RCA: Absolutely.

Q: So really, when we're talking about children, the only children we can really talk about as being ours are the spiritual children we have?

RCA: That we beget, yes, if we are worthy.

Q: So this makes it all-important to reach that level.

RCA: We are partners with God in bringing His children into the world now. And the only kingdom we will ever have is the kingdom we beget unto ourselves spiritually and temporally. We will stand in the race of God's children here in a father-son relationship. But we are all brothers and sisters.

Q: Is not that always eternally so, too? RCA: Yes,

Q: So are you saying that we do not all have the same Father? That Adam is not the Father of all of us, there are others who....

RCA: Yes, Adam is our Father. But you've got 69 or 70 generations between Him and us. And when we go back into the spirit world-Orson Spencer in writing of the teachings of the Prophet said, "When God sets up a family pattern upon the earth, it is exactly after His pattern in the heavens." If it's God's pattern, it will be after His pattern in heaven. That being so, the celestial tying of father to son by sealing back to Adam, is perfectly represented in the spirit world also. Therefore, there were many fathers and many mothers. But we were all the children of the Head God.

I think one of the things that brought this to my attention that I marvelled over most and praised God for most, was the statement that Joseph Musser made to me on one occasion. He took me and put me just behind his right shoulder and said, "Rulon, you stood in this position as you stand now, on my right hand, when we were in the spiritual world. And you now occupy it here. I think it may be of some comfort to you to know that we both had the same mother."

Q: Did he mean through adoption?

RCA: I was talking about Joseph Musser. It was revealed to him, He said he thought it would be of some comfort for me to know that we both had the same mother.

COMMENT: Going back to this same principle, I may have a dozen children, and they may be of a different mother in eternity, and yet they both came through the same father and mother in mortality. Like Rulon was saying a little while ago in talking about the different names that are given to us as we progress from one step or phase of progression to another, each name will go with us, and in time we will qualify for names or titles that will be added on to those names. And I hope that they will all be good titles, not the ones that will downgrade, but upgrade.

Q: Do you have an idea of what the titles are?

COMMENT: Well, yes. As an example, you have a bishop, but that doesn't necessarily mean that there's only one bishop. He's one individual. Unless you add his other name to it, you don't know who you're talking about. Bishop is an office, or a title that he has qualified for. And it's the same way with a deacon, a priest, an elder, or any office or calling that you're called into. As we progress through eternities, these titles--where did the Savior get the title of Christ? Where did you get the title of Archangel? We know them more by these titles than we do by their given names.

RCA: Archangel, Ariel, Raphael and various other names that are given to us out of the spirit world that God identified His representatives with.

Q: In what sense would they say we are Gods in embryo, and in what sense are we going to be Gods? Certainly not like Adam.



RCA: We will be Gods in the same way that we are mortal with each other. I don't know that I can make this comparison and get you to understand it. We are here because we weren't cast out of heaven without

a body. So we are all here in this world and we are all the children of our Father Adam, and we all have mortal bodies, and we all have the same opportunity for exaltation that we are willing to acquire. But we are all very different. When we get into the spirit world we will be like Adam, we will be immortal and resurrected. If we've kept all the commandments of God we will have children of our own as He has children of His own, but we will be relegated to the particular place that our capacities enabled us, or that we wanted to acquire. We will be just like Adam as far as our resurrected bodies are concerned. We will be Adams to our children. But we are not the Adam who is over everybody. We can even have saviors on Mt. Zion who will rise up and save the house of Esau and the gentiles. But they are not Saviors like Jesus Christ was, who redeemed all of us.

Q: So maybe they are making analogies when they say we will be able to create worlds of our own. That means our families will be our world and we will be Gods over our families?

RCA: It is limited. We are Adams. In the house of the Lord we speak of the same thing. We are acting in the office and starting again to reenact the office of Adam. When we get over there we will start again in the spiritual, resurrected sense to enact the office of Adam to our own posterity. But we will have Adams over us eternally. We will have the same glory that our capacity has enabled us to enjoy, but we won't have the glory of our Father Adam, anymore than this world when it becomes a resurrected being will have the glory of the sun. That's what Heber C. Kimball said when he was talking of the sun. He said the sun doesn't represent celestial glory in its fulness. He meant as compared with Kolob or Olea or Shinar, or these other stars that are above it. The world will be glorified just like our sun is then. But it won't be like it in all respects because it just hasn't lived long enough. It isn't big enough.

Q: So the idea is that Christs beget Christs? We can never be a Christ or an Adam?

RCA: That is right. We can be an Adam to our posterity, but we cannot be a presiding Adam over all children. We can be a savior to our children and to those to whom we preach the gospel and those who we baptize, and use the power of the Priesthood to redeem, and we can redeem those who are dead by doing the work for them in the house of the Lord, without which they could not be redeemed. The title "Savior" simply means one who does something for someone else which he could not possibly do for himself.

Q: My understanding is that in order for Joseph the Prophet to be witness of the Father and the Son, that he had to see them and bear witness of that. Then was the first vision a vision, or was it not? He woke on his back. Did his spirit leave his body so that there was an actual meeting so that he could bear witness of that, or was it a vision?

RCA: Recently we had one of our brothers say that Joseph Smith did not see the Father and the Son, that he saw them only as a vision. I didn't want to contradict him, and didn't. I disagree with the statement in the light that he did not see the Father and the Son, only a vision of them. He did see the Father and the Son, and he did not see them with his mortal eyes; he saw them with his spiritual eyes. And he was not conscious mortally. And when he awakened and was on his back, his spiritual entity had again fused itself perfectly with his mortal entity. But it was not a vision as you would see a picture on a screen. It was an actual presentation of the Father and the Son. I don't want anybody among our people to get the teaching as some of us have done that Joseph Smith did not actually see the Father and the Son, because that is not true. It was his mission to bear witness of that. He had to see them. Otherwise his testimony would be a lie.

COMMENT: The Prophet himself said, "I know not whether I saw them with my natural eye or my spiritual eye, but I know I saw them."

RCA: He said, "When I awakened I was lying on my back," and that is the same as saying that his spirit had left his body, or he had gone to sleep and seen them in a dream. But he had encompassed the greatest, most powerful darkness of the adversary of the whole world, and in doing this the Father and the Son had come and saved his life. And how did they do it? He passed out of worldly consciousness and in the spiritual entity, saw the Father and the Son.

Q: What about the idea that we were intelligences before we became spirit children. How are intelligences begotten? Where do intelligences dwell? Is there an office that a spiritual person can hold with his mate and make intelligences?

RCA: The first creation-or organization would be the better statement here, because in the English language we use the term "creation" to mean organizing something out of nothing. The Prophet Joseph Smith said we never organize anything out of nothing. The Prophet Abraham said, "And they organized-the Gods spoke and they organized the worlds, and they organized the spirits." And when God was speaking of those spirits they were begotten spirits of the immortal Gods, and Abraham was one of them. You may say that there was never a time when we could not say, "I am." There was intelligence before we were organized. We can't comprehend that fully with the mortal mind without the revelations of God enlightening our minds, but I can help you to understand it.

The Prophet says there is no such thing as immaterial matter. All things are matter. The spiritual is only a more refined substance. The spiritual organization by begetting spiritual children is upon the exact same premise as begetting mortal children. We are begotten of fathers and mothers as resurrected, immortal beings, and the power, then to beget spirits or organize spirits is there. And those spirits are organized from pure, refined substance that brings forth spirits and has within them the spirit of God, intelligence, light and truth organized in a spiritual body begotten of immortal Gods, has in

it the light of God which lets light and intelligence radiate from the presence of God to that individual. And it becomes a separate and distinct entity by having been begotten. And the intelligence was not organized until then, anymore than the spiritual tabernacle was organized until then. And we do not exist mortally until we are organized. And we don't know the basis upon which this organization takes place spiritually. But we do know pretty well how it begins to be organized mortally, from the fusion of the tiny ovum and the sperm, and it breaks into cells and grows. And in the spiritual creation through the begetting of immortal children, there is a process that binds together the refined materials of spiritual existence and light and truth to make a spiritual being, so that it has an organized intelligence. That intelligence is light and truth which emanates from the presence of God throughout all space. You have the light of the sun radiating to the infinite depths of this earth. You can't go down far enough to get away from some of the rays of the sun into the depths of this earth.

Q: You are saying that the intelligences that we were was just light and truth, and God organized it to make a spiritual being.

RCA: Was light and truth. That's right.

Q: So you can't say that intelligence was just a blob up there that was pulled out to make a spiritual being.

RCA: Just how the intelligence existed in light and truth, it may have had some ethereal organization. But it could not function as an entity until it was begotten. Intelligence and light and truth are everywhere in the atmosphere and in the void of space. But everywhere in that void of space we see physical organizations, and there are spiritual organizations that we can neither see or apprehend with fine instruments. And so it is with intelligence. In some places it is very intense spiritually, sometimes it is very dense physically, and it varies throughout all nature. And the Gods in their resurrected, immortal state, through an eternal program that is part of the laws of nature, begat spiritual children just as we beget our physical children, and the Gods cannot be begotten in any other way.

Q: I wonder, in the physical state, you do things through genetics and even during the actual birth that takes place, starvation for oxygen, etc., it totally changes the physical capabilities that an individual has. The spirit, then, is markedly bound by the physical limitations. Is that something that has been pre-planned for that particular spirit so that they might achieve certain lessons, or is that just a happenstance?

RCA: I think that it is not a happenstance, but I think the degree of intelligence, the place that they occupy in the foreordained purposes of the Gods throughout eternity, are in the exact relationship of certain existing circumstances that were eminent and evident in the father and the mother at the time of the begetting of the child physically, as well as spiritually-if you understand what I mean. That is the reason we have such a diversity of intelligence and limitations and extensions.

Q: But to take this back, now, into the organization of the truth and light into the spiritual child, does the same type of thing happen so that some spiritual children were perhaps more equal than others, so to speak?

RCA: Yes.

Q: Or did they all start out equal?

RCA: No they did not. God Himself tells us that they do not. So we have the same variations in the spiritual that we do have in the physical. He said, "I stood among them that were spirits, and there were many of them that were noble and great. Thou, Abraham, wast one of them. Thou wast chosen before thou wert born." And then He goes on to explain to Abraham that the spiritual existence is like the physical. If you see a world in space, then you may know of a surety there is one greater somewhere else. So the spirit children are exactly in the same ratio.

Q: But if a spirit child didn't really have the opportunity to, say, achieve the best spiritual body, and as a result was limited in its achievement the same as the physical body limits the spirit when it comes into this world, is that really being fair with the individual spirit?

RCA: That's a question that mortal beings who know nothing about spiritual beings are constantly throwing up to us right now, and saying it isn't fair that God would create us with all these different intellects and different statuses. We should all have been created equal with exactly the same amount of opportunities and exactly the same height and have exactly the same number of hairs on our heads and exactly the same color of eyes, etc. The truth of the matter is that there is nothing unfair about it. It is part of an eternal and divine plan that operates through the Spirit of God, that creates worlds that differ in degrees of glory, and spirits with different degrees of intelligence and capacity. They are born that way, and then their growth after their birth is in exact ratio to the manner in which they exert themselves to attain light and truth. One person that is born way down here at the bottom of the ladder may be way up here by the time he has lived for a few thousand years in the presence of God. Others who were born very intelligent, will be proud and indifferent and spend their time not obeying the commandments of God. From the time of birth we have a difference physically here. Children in a family will complain, "Well, I didn't have the same chance that the other children had." But as far as we in our mortal existence can, we give them all an equal chance. But they start out, no matter how well we guide them with different degrees of attentiveness and height and growth and color of eyes and hair and laziness or exertion, they are all different. And the spirits were in like ratio.

But if you don't believe that, let's go to Alma, Chapter 13 of the Book of Mormon. He is talking of the spiritual existence. He said that there were those in that spiritual existence who had equal opportunities with their brothers and sisters for all of the same spiritual blessings that they could have attained in the spirit world. But they were not diligent, wherefore they obtained not the blessings. Those that were diligent and magnified their responsibilities,

these were chosen of God to preach these principles in the spirit world and here too, that they might become as equal as they would allow themselves to be. So you see, in the whole plan there is the wisdom of God.

You can compare these things on a lower level. You've got the reindeer that come from the north. They beget their children. All of those little fawns are born just as nearly perfect as their physical anatomies will permit them to be. But there are certain conditions that are a part of the law of nature-in feeding and from the mother and from the terrain, that make them a little different in height and strength and stamina. Then when the summer months come and pass and winter comes, they migrate to the south, and the wolf follows the pack. He destroys those that can't keep up. And you say, "But God isn't fair to let that happen. It isn't right that God should permit these things to be." But it's a part of the very nature of existence.

Q: Would the law of obedience, a variation in obedience, go back as far as native intelligence?

RCA: That I do not know. I do know positively that Brigham Young and Joseph the Prophet told us that we were not just aimless individuals in eternity unorganized, that we were literally begotten in the spirit world just as literally as we are begotten in the physical world.

Q: Rulon, would it not be reasonable to say, going from the height to the bottom of the whole situation, that Lucifer himself exemplifies that, because he had every opportunity and was one of the most intelligent beings that God had created spiritually?

RCA: And one of the first ones.

COMMENT: And yet he fell because of disobedience. If you go back into the intelligence state, it was very likely maybe that he had the greater opportunity to get that intelligence. But he didn't use it properly, so he lost it.

Q: So we are judged according to what we have to work with? RCA: That's right.

COMMENT: Is it not true in every stage of life that we are judged according to the opportunity that God gives us. And if we live as near perfect as we can in the sphere in which God has given us and take advantage of everything we've got, then we become the sons of God. If we do not, then we are on the downgrade.

COMMENT: We are judged according to the opportunity that we accept.

Q: So we have the same chance, but on different planes? RCA: That's right.

Q: The reason I asked the question if I was also adopted, is because of the fact that my patriarchal blessing tells me that I am through adoption.

RCA: All of us are, more or less.

Q: But me more so?

RCA: Not necessarily so.

Q: I thought because I belong to a different race of people.

RCA: That could be so, my dear. But the very fact that you accepted the gospel would possibly preclude that possibility. It doesn't take a different race to

do that, because we find that some of the most benighted and darkened people among the so-called Caucasian races of the world and some of the brightest and noblest spirits from among our Lamanite and other Occidental families. So there is a different degree of the application of the word itself. All of the Church today is not the Church of Israel. Only by acceptance of the gospel do they become of Israel. We may have the strain of the blood of Ephraim in our veins and it comes down to us. And you doubtless have, as I have, but it isn't because we have that that we are numbered with Israel. It is because we accepted the gospel and are by adoption, we become literally of Israel.

COMMENT: Even the Prophet Joseph was spoken of as a gentile. Q: So is there a transformation that takes place when you are baptized into the gospel, into the Church? Is there some sort of literal transformation that takes place in the strain of blood that is in you, physically? Or is it just spiritually that you are talking about?

RCA: The ordinance is spiritual and temporal, in that it enlightens the mind of one who has much of the blood of Israel in his veins. While if it comes to a person who is almost entirely Gentile, it will almost tear them to pieces sometimes. And that burst of light and knowledge coming to them will be apparent upon their physical body like it would not be so with others who have the blood of Israel in their veins.

COMMENT: And if faith and repentance do not precede it, it is not even efficacious.

RCA: If faith and repentance haven't preceded the ordinance of baptism, then it is not efficacious.

RCA: ...There are those appointed to stand in that office, or to represent the Holy Ghost, to represent the fulness of truth. They are not the fulness of truth. Someone may go out as ambassador of the President of the United States and act in his name in all respects, but he is not president.

Q: In this discourse by Orson Pratt, Journals of Discourse 2:334, is this basically accurate? The whole discourse is basically about the Holy Ghost.

RCA: This discourse, as I remember it, having read it before, is in conformity with truth. But in many areas in this discourse, he speaks of the Holy Spirit and the Holy Ghost as we would speak of the Church and the Kingdom. He is in one instance referring to it in a limited sense and in another in its fullest sense. Therefore if you don't understand the principle, you can get off base. That's your problem. He does not make a proper differentiation between the Holy Spirit and the Holy Ghost. Therefore, speaking of them in some instances as the Holy Ghost and in some instances as the Spirit of the Lord, you have two distinct opposites there, two distinct portions of the Holy Ghost. Therefore, it isn't clear.

Q: Some people say that the Holy Ghost acts as a librarian for the Holy Spirit.

RCA: Well, that's a good Church statement. That is that the Holy Ghost is like the library of knowledge and light and truth, for the Holy Spirit. It enlightens the mind, and the Holy Ghost stores it. But that is not true in the sense that the Holy Ghost is a revelator in full of the light of God and cannot activate our minds and our bodies to that fullest extent that we are entitled to it, unless we are pure and

holy. But the Holy Spirit which gives us our sense of morals, our ability to discern between right and wrong is in every man. That is the light of Christ.

Q: What causes the baptism of fire and the Holy Ghost? Is that a connection between you and the Spirit and comes from without?

RCA: It is shed upon us in greater magnitude when we are moved upon by the Spirit of God in God's service. It never comes to us in its fulness until our bodies can be literally enlivened by it, every parti

cle of it. We could not continue to dwell in mortality long if it should dwell with us constantly.

Q: So there's an ebb and flow?

RCA: It's an ebb and flow. And it flows to us in exact proportion and relation to our harmony with the outpourings of the Spirit of God. If we were to have it all the time we would not long remain in mortality.

Q: The Doctrine and Covenants says the sanctified should be aware lest they fall and would indicate that you haven't arrived even though sanctification should come to you. There's still an ebb and flow.

RCA: I think it was Lorenzo Snow who gave his account of how he was saturated with the Spirit in answer to his prayers, after constant prayer to the Lord for several hours, that it seemed almost more than he could bear. And that since that time he had had it from time to time in like portion. That's about one of the best descriptions of it that you could get.

In my own personal experience I have had the Holy Ghost rest upon me so that I felt as if I were a transformer of God's word that I was speaking not of myself at all, but that He was speaking through me. And

when you get into that position, it's one of the most marvelous things in the world. Your whole body is enlightened by it. You can have the voice of God speak to you literally. You no longer hear it with the ear, but you hear it with every particle of your body. Every particle of the body is enlightened by it.

Q: In connection with that, I've read of some experiences where a sister heard the voice of the Lord and was afterwards called "A daughter of the voice." Does that mean that they heard the voice of the Lord?

RCA: It could mean a great deal, it might mean a great deal. It might mean nothing, because we mortals are so prone to play upon words. And I'm inclined to feel that sometimes it is a play upon words. But we can be a son or daughter of the voice of God, if we have the Holy Ghost speaking through us. But most of the time in our mortal lives, we are agents of God with very definite mortal limitations. And we cannot always be and are not the voice of God. The Prophet Joseph Smith even said it himself. He said, "I am not always a prophet. I do not always speak by the voice of God."

*4 February 1977. Fireside. Salt Lake City, Utah. GENEALOGY OF GODS. THE ELECT SPIRITS. CHOICE TO BE WICKED.*

Q: Will Brother Rulon tell us more about the genealogy of the Godhead, the 70 generations back, starting back from where we are now? RCA: Where to start and where to finish and how far to go becomes quite a question. There are, since the beginning of time speaking of Adam's advent as the beginning of mankind upon this earth, approximately 70 generations-about 72 generations, from us to Father Adam. We are Adam's children, everyone of us. Every individual that now lives upon the earth is a descendant of Adam. Consequently, he is our great father. The Gods in the eternal worlds have a family pattern that is after that pattern that is here on earth, to the extent that the pattern here on earth allows itself to conform to God's pattern.

In the heavens there were many fathers and many mothers who had acquired different heights of attainment due to their endeavor, their excellence and their intelligence. They had lived upon an earth such as the one we live upon. They had had an opportunity to keep the commandments of God. They had been redeemed by a Savior as we are redeemed upon this earth by a Savior, and they had each acquired that degree of excellence and dominance that they wanted to acquire, that they had the capacity to enjoy. There is as much variety among the Gods as there is among the children of men.

But we must remember that those who became Gods and lived upon that celestial orb were only a handful, figuratively speaking, of that world that had lived prior to this world, upon which they had perfected themselves and attained celestial glory. There were hundreds of billions who did not attain celestial glory, who would not have the opportunity for Godhood, nor the right to perpetuate the race. So those who were upon the celestial orb had attained that right, though it might have been, as compared with the God of the Gods, that there was a great deal of difference between their intellectual prowess and ability to keep and walk in the ways of the Lord. For this reason, their begotten children who were in that world were as literally the seed of their Father and God as we are in this world the seed of our Father Adam.

There were degrees of excellence. Because of these different degrees, when the Gods sat in council, they selected from among those who had attained supreme excellence and said, "These we will make our rulers. Abraham, thou art one of them. These we will allow to hold the Priesthood on earth, because they have held it and magnified it here. And these we will choose to send the elect spirits through, that it will not interfere with the intellectual prowess and intelligence and greatness that they now have." For this reason we find the lineage of Seth and of Enoch and of Methuselah and of Moses and of Shem and



of Eber and of Abraham and of Jacob and Isaac and Joseph, a lineage that had been chosen and selected before the foundations of the world to father and nurture and teach the most elect children and to be the Priesthood holders and the bearers of the gospel message. This very briefly considers the very elect of God upon the earth. It is spoken of precisely in the teachings of the prophets and particularly in the Book of Mormon in Alma, Chapters 12 and 13, and in the Pearl of Great Price.

But when we speak of the elect who are to achieve in great measure the Godhood that they merited in their preexistent worthiness, we will find that some through indolence or because of the lack of the Spirit of God, will fall short of the glory they might have attained. We will find many who will rise up to the full stature of their preeminent worthiness in the spirit world.

Then we can stop considering the elect for a moment and think of all of the various tribes of people, the nations with their attainment in music and warfare, in science, in agriculture, in the various parts of the world, and they are also the children of the Gods who did not, in the preexistent spirit world, magnify their opportunities and therefore did not find a place among the elect of God. America's place as a nation in holding the tribes of the faithful was foretold in the blessings of Joseph and of Ephraim, was spoken of by Isaiah, was predicted by John the Revelator. And upon it we have the melting pot of the world where the elect, because of the inherent right of agency, God gathered them together and they attained an excellence that no country in the world has ever attained in spirituality, in liberty, in agency and in government, inventions and free enterprise. Because much has been given us, much is expected of us. When we fall short of these wonderful blessings, the condemnation that comes upon us will be equivalent to and equal to and very much like the condemnation that came upon the Jewish nation when they crucified Christ. In the 24th Chapter of the book of Matthew, the Savior, speaking of this generation, said that the top branches of the tree, which represented the house of Joseph, that the fruit which should be the most excellent in those top branches and the most delightful to the taste, would become bitter, and it would have to be pruned off and cast into the fire. This, to me, predicts that we as a people, speaking of us as Latter-day Saints and also as a nation, have a great reaping, which is very near at our doors, in which we will be pruned and cut back and tested and tried and proved until there is a remnant left that will be able to stand in the presence of the Lord Jesus when He comes. These things are foretold in Joel, in Isaiah, in Revelation, in Doctrine and Covenants 134, in the History of the Church, and much of it we ignore because we can't conceive of God's hand resting so heavily upon His elect people in this dispensation. We are going to wake up to the fact that where we have turned upside down the program of God to the extent that we no longer believe that we are unrighteous when we condone the taking of the agency of man away from him, cutting *him* off from the Church for believing the gospel of God, of taking the agency of man away from him in the nation and depriving him of all of his civil rights through presidential enactment which is contrary to our Constitution, etc., which is coming upon our nation so rapidly now, all of these things will be the bitter fruit of our apostasy and our turning against

God. The condemnation that is coming upon this nation is going to be greater than that upon any other nation. The death and tribulation that will be here will be too horrible to imagine. I hesitate to speak of these things very often, but these things are at our very doors. Our souls are going to be rent with the fact that our God-given rights are going to be taken from us, and we will suffer the consequences of the transgression of the laws of God by our predecessors and by our associates and by ourselves. But God will stand by those who are willing to stand by the gospel and keep His commandments in the face of all these contradictions. Though we may have to lay down our lives for the gospel's sake, we will be no different than the prophets of God who in past dispensations were willing to lay down their lives. It's going to take that in our lives. It's going to take that in our lives to merit the celestial glory. The opportunity to prove ourselves is here now in our standing firm against encroachments on our mind when we are told it is wrong to believe the teachings of the Prophet Joseph and that we must believe in the prophets of the present time, and in which the leaders of our nation tell us it is wrong for us to believe our Constitution is fit and adapted to our present conditions, and who would change our Constitution and have a new one. All of these things are the devil's inroads upon the human mind and upon the nation to prepare the conflict that is going to take place between God and the devil, in our day.

It will be a terrible day for the wicked. But it will be a great and glorious day for those who are faithful, because even in their tribulations they will see the hand of God and they can rejoice. To those who have no hope, it will be most dreadful. Those who will be the most hopeless will be those who thought they had attained the glories of God and couldn't attain them by being friends with the world and sacrificing their principles. No wonder that Isaiah tells us that everything will be turned upside down. I never saw a time in the history of the world when everything was as upside down as it is today.

I think that I have wandered far afield from the genealogy of the Gods, but I'm giving you a little outline of the road that you and I ought to follow in keeping the commandments of God, because it's going to take a literal willingness to give our lives in order to obey the gospel of Jesus Christ that He has given us. The Lord tells us in Section 103 that He had suffered all these things to come upon the Saints, their drivings and their pillagings, their privations and murders and their being driven into the wilderness and all, to prove them herewith to see if they would lay down their lives for the gospel's sake.

We have different types of experiences today. Sometimes the moral experiences, the mental experiences that put us into a position that we have to make a decision and stand against the prejudices of the day and the ecclesiastical sophistry in high places, are going to be as great as the sacrifices that they made in a physical way. I hope the Lord will help us to understand the great difference there is between celestial glory, where many will live in celestial glory who will not have children. But they will be among the Gods because of their spiritual excellence. But they didn't comply with the laws that made it possible. In Orson F. Whitney's poem, "Elias," he said that God ordained these

things to be as they are, because it was not according to His plan that the race of Gods should deteriorate. So He always takes the excellent, the most excellent, to perpetuate the worlds again. And even when He takes the most excellent, He has such a great variety that He doesn't have to worry about the bottom cases.

COMMENT: I think it's rather ironical that after all that's been said by the public against prayer, and "God is dead," trying to get it out of our government and off our coins, and the government was not inspired, that during these last terrific storms in the East the president asked the nation for a day of prayer.

RCA: I consider it exactly what you said-ironical. He is one of the most-I hope God will forgive me for casting judgment, I don't mean to do that, but I mean to be only honest-he is one of the most evil men we have ever had in the presidential chair. He is a hypocrite, he started his very beautiful talk the other night by saying that one of the first things he was going to do was a presidential edict to enact certain laws that would ensure his accomplishing his designs. The world, and the public, didn't pay any attention to it. I think, too, of President Spencer Kimball asking for a day of prayer, some days of prayer. I think those days are just ahead of us now, for the suffering of the people in the East, the drought that is covering the land, etc., and it is a very commendable thought, a very commendable attitude. But as I approach that day and participate in it, I cannot help but wonder how we as individuals and as a nation have a right to anticipate God to withdraw His judgments upon the earth for our benefit when we have brought these things upon ourselves. I am going to ask the Lord to bless them according to their worthiness and to hasten His judgments, that the blood of the Saints and the martyrs may be avenged and that the Kingdom of God may come. I consider it very ironical that we should pray for a country, one nation under God, given all the liberties that no other nation ever had since the world began, could become so corrupt as we are and then when the calamities of God start to come upon us, we unite in prayer and ask His intervention.

COMMENT: One thing that has always bothered me is the condemnation that is placed upon these people who are bringing about part of the destruction of the country as well as the morale of the people in general. It is all part of bringing about the great plan of God in the end. Yet there is so much condemnation placed upon them. How could God's great plan be achieved if it weren't for all of this opposition that is taking place. There's constantly a lot of condemnation and bad-mouthing for all these....

RCA: Well, and see Lucifer's sisters who come my beloved sister, when I go to the house of the Lord well-laid plan and hear the words of brothers and out of the world and feel sorry for Lucifer, and think, "Well, it's all part of God's plan. Isn't God going to save him when he does his job so well." I think of human beings in the same light. They had just as much opportunity to do good as they had opportunity to do bad. They play a part in God's design, yes. But they do so with their own free agency, deliberately taking to themselves the privilege of being a God or a devil, good or bad. And they can't do anything else but reap what they sow. I think of that and put myself in the category of a wicked man and then think, "Well it was all a part of God's own design, so isn't God going to reward me for doing all the diabolical things that I did so well?"

COMMENT: It's all a part of God's plan, but He didn't appoint certain people that they were going to take those parts. That was their own choice. Through their own actions they put themselves in that position and the Lord permitted them to fulfill it, but they themselves put themselves in that position. He didn't put them there.

RCA: Yes, now let's take that statement. She made a statement that was a conditional statement. "God didn't put them there." In one sense of the word and because she clarified it, that is exactly true. In another sense of the word it isn't true. They chose to be that way, not only here in this life, but in the preexistent life also, they chose. God tells us positively that He appointed the King of Egypt to be persecutor and to hurt and to kill and to rob and to enslave the children of Israel for a long, long time in order that they would become the people that He wanted them to be, because Pharaoh's hardness of heart and ordained him to that very office.

He said of Esau, the brother of Jacob, who became a contender for the throne of power and of Priesthood because he was a lawful heir to it, and fought against Jacob in Jacob's time, and his seed has fought against Jacob ever since then. One of the greatest battles that ever will take place in the last days is going to be between Jacob or Israel and Esau and his people. He tells us that Esau He knew in the preexistence, and the translation of that says, "And I, God, hated him before he was born." It doesn't mean that. The translation is in error. But it does mean that God knew his hatefulness before he was born and appointed him to that office. You find these unborn children even fighting each other in the womb for the right to be the firstborn.

Q: Going back to the genealogy of the Gods, there are 70 or 72 generations on this earth. Does that figure 70 relate at all to the generations of this earth? Is this somewhere down in the 70th generation of earths, or do we know anything about that?

RCA: Yes. This is a very comprehensive question that needs a very comprehensive answer. We will find that everything that is created physically has an exact counterpart spiritually, not only in relation to its shape, size, intellect and everything else, but in its numbers. For instance, there are 12 great governing planets. They govern all of the planets after the order of God, all of them. There is a constellation of 7 family ones among those 12, who are outstanding, that still have a presidency that is above the physical organizations. It is singular how many times they are spoken of in the scriptures. You have the 70 in the constellation of the stars, in the creations, in countless numbers in the earth, ancient scriptures as referring to this world and its physical identity. There were

70 people that came up into the presence of God under Moses in his time. There were 70 in the Sanhedrin, there were 70 named for this and that, there are 70 seventies today that are to be apostles who have the burden of bearing the message of the gospel to the world. That is patterned just as literally after the heavens as the 12 planets are and the 12 tribes, the 12 apostles. Then these things are patterned in the months and in the days and in the weeks, you have this pattern. It was set up by God, not by man. We have changed it and we have polluted it, but it is a part of God's own design. And in the generations of the Gods, there are 70 generations approximately. You might say as we would count them it would vary a little, but it is set up to be that way, as compared with our earthly existence of 70 generations in this life. But instead of occupying the time of this life as we reckon time by the revolutions of this world, they would be reckoned after the time of the sun or of Kolob or wherever they were. And the generations would be in conformity with that time. There is a very significant similarity and pattern.

When we get into this we are getting into something that is like science. Wherever we stand observing it, there are things that we know, there are things that we assume to be fact, and there are things that we are seeking to know.

And as we take the assumed and prove it false and true, we increase our knowledge of that which is absolute; that is, that which is true and can be proved. We change the area of that which we assume to be true, and we infringe upon the area of that which we do not know. We are constantly coming from the "I know this" into an everincreasing knowledge of what we do know and an ever-increasing assumption of what we hope is true or we think is true, and the world opens up before us into the things that we want to know. When we become Gods, the Lord tells us that we are going to have an entirely new dimension than we have right now, and that is that we will have attained a spiritual excellence that will enable us in a celestial world to look into the world itself, which will be a great Urim and Thummim, and obtain all knowledge of everything that is below the exaltation of the world upon which we live.

Anything that we want to ask of God, we must ask, or we can't know. But if we are interested enough to ask, the intellectual acumen of our mind at that time will open the door to the realization of the question that we've asked, and a perfect knowledge of it. Then that will be so of every celestial being that lives upon that celestial world.

But then there's going to be another category of beings. And that category is that of the ruling class, not by class distinction established by themselves, but by class distinction foreordained and fulfilled and realized by obedience to the laws of God. They will be Gods, they will have their own Urim and Thummim, and they by communion with their Gods who are above them, can look into that and understand the worlds above them and all of the existence, until they become literally on a par with the Gods above them. It is a beautiful, wonderful thing to even contemplate. And it's all true. We don't have to guess about these things. The scriptures tell us that.

COMMENT: Back to the 70 generations of ruling Gods, I always thought that there were an infinite number of Gods. You are putting a limit...

RCA: Not at all. Let's talk for a minute about the promise of the Lord that when Christ comes there will be 144,000, 12,000 from each of the tribes of Israel that will rule, that will be the governing Gods upon the earth when Christ comes in His glory. And each of them will have written upon their foreheads the name God. That doesn't mean that it will be a brand, it means that the seal of the Priesthood will qualify them and identify them as God.

Then you have the inevitable question whenever it is discussed, "Is that all who are going to be Gods?" Why just 144,000? Because it is a singular number that represents the spiritual government of God. But the passage says, "And with them an innumerable host whose robes have been made white, cleansed by the blood of the Lamb, who will inherit celestial glory." They are not going to be numbered among the 144,000, but they will stand in places of merit with the same godly name and attribute. And the 70 generations include not the patriarchs of each generation of our world alone, there are countless thousands of individuals that attained those same honors in their day but didn't stand in that one position.

Let's take Elijah, poor old Elijah who was troubled with the same problem that you've got. "Father, I thank you for hearing my prayers and giving me the right to go and warn the people so judgment won't come upon them, and telling me if I don't do it that it's going to come upon me because I hold the keys of this power. But the burden is more than I can bear. I'm the only one." And the Lord said, "Elijah, don't be so conceited. You've got a good job and a terrible responsibility, but there are several thousand in Israel who are just as good as you are." That's not an exact quote, of course, but it is something like that. So 70 generations are about the same thing.

Q: One question about the number of worlds. We are talking about this generation, the world that we are in now. I have heard it said that there are sister-worlds to this world, that there are other people in this generation living on those worlds, that there are other people in this generation living on those worlds. Is that true, or is all of this generation concerned only with this world?

RCA: Moses asked that same question of the Lord because the Lord showed him all of His creations. Moses said, "Now you've shown me this, tell me all of the rest of it." The Lord said, "Well come on back to earth, Moses, and I'll tell you about this earth and its people, but I'm not going to tell you about any of those other things." We're going out of the realm that I'm talking to you about, what we know, into the realm of what may be so. And I would say, I don't think so, but I don't know. I think that we are in a period of time delegated to this world, that among the children of God who were sent to this world, God is giving them their special times and seasons. And He has allotted to us 7,000 years. It is not a very long time in the histories of the Gods.

I believe that the sun is the celestial orb like God and like God's godliness and like our world will be, that governs 12 other planets. This we know, we don't think. But some of these things I'm talking to

you about, is, "I believe." And now is the allotted time for this earth, and we are in its preparation, when it will become a literal celestial world just exactly like the sun is. And it will move out of its present relationship to the sun into a realm that will be like the sun so that it can get out and get planets around it and become large and great instead of being just 8,000 miles in diameter. It may get to be in a few hundred billion years 864,400 miles in diameter like the sun is. Because it is going to pattern after it. It's after that same order.

I believe, this is I believe, that Saturn long ago, long, long ago, was the first of these planetary systems that attained that situation, and it, too, is in its realm of orbits, etc., and is nearest like the sun of all of the planets. It has the same circular rings around it and has the same perfection in many ways as we look at it, physically, as the stars. But whether or not it has celestial beings upon it and is a sister-globe, is something I don't know. Because if it is as scientists tell us, way ahead of us in its progression toward the glory of the sun and is patterning after it, why is it still not a sun? So these are things we don't know. It only brings up certain unanswerable questions. Scientists will tell us that Saturn-Milton Cook in his book, Science and Mormonism tells us that Saturn is more like the sun than all the other planets and was probably the firstborn of the planets. Maybe so. But if it is and we are within a thousand years of celestial glory, I wonder how close it is. These are things we don't know.

COMMENT: One thing that prompted my earlier question was that we've heard it said that Christ came to this earth because out of all the earths supposedly that were in this generation, this is the one that is the most wicked enough to crucify Him. But if this is the only earth, then of course that would be an invalid assumption.

RCA: We are in the realm of make believe, because we don't know. I don't know how valid that assumption is. I've heard it made many times, and it seems sensible. But let's consider for just a moment that the Prophet Joseph Smith tells us that every mortal world has its Savior. And if these other worlds are going to be sister-worlds to this one and this is the only world that had people wicked enough upon it to crucify the Savior and redeem the other worlds, there are a certain amount of inconsistencies that we cannot answer.

COMMENT: Back in the beginning this evening, Rulon talked about our nation and we as a people being under greater condemnation, having greater light, than any other people that have ever been upon the earth, because we have actually declared that we will not accept the word of God. That's speaking of an over-all picture. In the same sense, this earth was foreordained before it was founded to be a celestial sphere, and the most righteous or the most intelligent of the beings were sent upon this earth to glorify the earth and to prepare it for a celestial body. So when they sinned against the greater light they were a greater sinning people than those who had less light. They didn't commit more sin, but they sinned against greater light, which made it a greater sin.

In other words, we come into the category of sinning against greater intelligence, or sinning against knowledge, or sinning against the Holy Ghost. According to the prophets, every planet that is peopled has its Savior. And every planet must have that Savior shed His blood for the redemption of that world. But ours was the worst world and we had one of the greatest Saviors because He was appointed as a Son of a Savior to be a Savior of a celestial world.

RCA: Here again we come into the field of conjecture. I think Dr. Cook's surmisings relative to Saturn, and I take the learned writing in the Ensign in which just a year ago one of the brethren made a very elaborate discourse upon the idea of how this world was the first world in all the creations that had a Savior upon it, and He redeemed all of the others worlds since the beginning of time. That statement was made in the Ensign. Here you have these wonderful missionaries and apostles of the Lord making statements of this kind, which is directly in contradiction with the teachings of the Prophet.

I'm going to tell you what I think about our sister-worlds. I think that this world is the one world out of the present time allotted to it which had mortal life upon it in order that immortal beings might be raised from it and that celestial souls might be redeemed by its Savior, and that it is the only one that the Son has got now that attained to and will attain to that exalted position. And I think that all of these other beautiful worlds, Uranus, Saturn, Mars, Venus, and all of the rest of them, will fall into an exact relationship to this earth, and that the various degrees of glory beneath the celestial glory will be represented upon them in resurrected beings. And that some of the worlds, from a scientific and physical standpoint of view, will appear to be more exalted than this one. But from a spiritual and attainment point of view, and exaltation, they will not attain it.

We are told that this world is the most wicked of all the creations, that it is the most lowly. It is spoken of as the footstool of the Lord. It has a striking significance of the things they said about Christ. He descended below all things and rose above all things. And I think our world is in exactly that position in relation to its exalted, foreordained place in the worlds and in the suns that are to come into existence. I think that every sun has one of its worlds that stands in this exalted position. The others that are exalted in degree according to the mentality of the individuals that live upon them and are resurrected upon them. It's going to be immortal beings that inhabit all these other worlds, and not mortal beings. I don't think any of these other worlds that are under the direction of our sun have any mortal beings upon them. Nor do I think any have had any mortal beings upon them. I think they are the children of the sun that are raised up and that one of them, that's our world, the most lowly, the most wicked that had a Savior crucified upon it, and with people redeemed by Him, and that of all of the children of the Gods that were sent here to receive their spiritual bodies through billions of years, are going to inhabit this earth and all these other planets around our sun. And that our world will be one of these same exalted suns that is the center of a universe. These others will be satellites to our sun forever and ever, just like the rest of the children of men.



Now, I could be a million years off, a million ways off. But the more I study this thing out in my mind, the more I come to that conclusion.

Q: When this earth is celestialized, will it be in this universe? Will we have dominion over these other so-called sister-worlds?

RCA: Yes.

COMMENT: And people who cannot endure the glory of this celestial world will be exiled onto these other....

RCA: I wouldn't call them exiled. They were exalted to these other positions, but they are below this one. And I believe only in this way can you understand the 76th Section of the Doctrine and Covenants and other writings of the prophets and statements of the Prophet Joseph Smith-now, the Prophet Joseph Smith promised Brother Reynolds Cahoon in a patriarchal blessing, and Father Smith gave him a similar blessing, too-that's the thing that makes it so funny and so unusual-that he would preach to the inhabitants of the moon. Well, I believe that literally. He didn't preach to them while he was here in mortality. I don't believe he is preaching to them in the spirit world, though they could be up there on the moon now. But I do believe that the moon is going to pass through phases that will make it a very beautiful place for resurrected beings from this earth to inhabit in the ages to come. They will be very happy upon it. And we are told that it is very similar in age from the rocks and things they brought back, that it is almost identical in age to this world and is very likely a child of the sun, and its aging process is about the same, maybe a billion years younger, but about the same age.

Q: It will be a terrestrial or telesial orb, you mean?

RCA: I think it is going to become a terrestrial orb for terrestrial beings. I am only surmising. The Lord tells us in Section 88 that those who do not inhabit this earth in its celestial glory and reign with Christ upon it, other places, He uses that term, has He prepared for them. Then He likens His abode on the sun, and He likens this earth to one of His suns, and He says, "I will liken the days and the years to it," and He says, "I will give this world 1,000 years of my time," and that's a millennial reign. "And of these other planets, I will visit each in their own time."

COMMENT: In the Pearl of Great Price, Abraham is talking to the Lord, Abraham 3. Just what does he mean in reference to the moon where he says, "And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest in point of reckoning. For it moveth in order more slow. And this is in order because it stands above the earth upon which thou standest." Then you go on here to where he speaks of different ones, and "These two facts exist, that there shall be one above another, there shall be another planet above that," etc. "And thus there shall be the reckoning of time of one planet above another, until thou comest nigh unto Kolob, which is after the reckoning of the time of God."

Does this have relation only to its revolution, which is a reckoning of time, or what?

RCA: Yes. I've heard that debated since I was a little kid this high. And there is no question about it that many interpret it to mean that it is above the earth in prowess, ability, attainment, glory, etc. If it was, it has had a Savior upon it. And it seems to be a very odd glory. It has no glory of its own, it gets its light from the sun.

COMMENT: It is typical of the glory of the terrestrial world. RCA: It is. It hasn't gained any celestial glory, so you can't come to any other conclusion by a careful analysis of that statement, than the fact that it refers to its revolutions and reckoning of time. And there is a peculiarity in God's creations that we as individuals don't yet completely, fully understand, why a planet like the moon, 239,000 miles from the world, should be so small and yet turn on its axis only once in 28 days. That is a very peculiar thing. But that same peculiarity exists in other planets that have moons, and it's a part of the rhythm of the universe and is necessary to its exact timing as the main spring and the second spring is to a watch. And why is it so, I don't know. But the Lord understands it, and He let Abraham take a little peek at it.

COMMENT: Rulon, in the days of all of the prophets-I always try to look at these things in the manner like a school teacher trying to teach a school child. We speak to that child in a language which they understand, and we use parable explanations to that child's understanding. Even though Abraham was one of the most intelligent of God's spirits, still He spoke to him as a child learning, that the moon was above the earth. Was it above earth at night time, was it the full moon. Not necessarily. It would be entirely below the earth. But He was speaking of it as climbing upward toward Kolob. And it was closer unto Kolob than the earth was when it was above it. This might be also a way in which God was explaining things, although Abraham understood about the stars and the moon more than we do, I believe.

Q: Doesn't the scripture say, "Greater than the earth?"

RCA: Greater in time than the earth. In other words our earth turns upon its axis once in 24 hours. The moon turns upon its axis once in 28 days, and he is talking about time of reckoning. Why it should be so, we don't know, because you go into the sun, which is 93 million miles, and it turns upon its axis-a terrific period of time. And it's above the earth, yes. All of them are above the earth. But when we're on the other side of the earth we're looking down instead of up. It depends on how you look at it.

COMMENT: Looking at it in that sense, it's above, of course. The reason the question is in my mind is because you figure one above another in point of reckoning of time until you come nigh unto Kolob, which reckoning is a thousand years. And I just wondered about the relationship of the reckoning of time, inasmuch as it is set to rule the night.

RCA: Again, we have to think about it in relationship. The Lord is talking to a man who is upon the earth. And the Lord tells him that the farther you get away from the earth, the closer you get to Kolob. But the earth turns upon its axis, and every time you get around on the other side of the earth, you are farther away from Kolob, and when you come down this way you are closer. The moon is up there 239,000 miles closer to Kolob, and it circles around the earth and is certainly a period of time when it is farther away from Kolob than we are. So it's a matter of reasoning. But there is a scientific peculiarity here which I do not understand, and I've never heard it explained in any of the books why the earth turns upon its axis when it is so much bigger than the moon, once in 24 hours. And the moon turns upon its axis once in 28 days. Then you go out to other planets that are suns governing this earth, and they will turn on their axis once in 200 years, or once in 600 years or once in a thousand years. Why that is so, I do not know. I only know that the Lord did explain to Abraham that it was so.

But from the standpoint of glory, from the standpoint of preparation, from the standpoint of attainment, though He even likens it to the intelligences, it isn't more brilliant than the earth.

COMMENT: I have one other thought on it. This is just a thought or theory or question, if we throw a ball and you give it a certain spin when you throw it, and the farther it goes the faster around it goes, and Brigham Young says that when the earth fell and was flung out into space out of its original orbit, then would this have a bearing on its spin?

RCA: Undoubtedly.

COMMENT: It undoubtedly shortened the days.

RCA: The Lord tells us also through the Prophet Joseph that when the portions that were taken from this earth return to it, it is going to turn much more slowly on its axis than it does now.

Q: About the portions that return, what about the Ten Tribes. I've heard different explanations of that. One is that they are on this earth. Another is that they are totally intermixed among all the peoples of the earth. Which is correct, or are they both correct?

RCA: The Ten Tribes are in measure mixed among the nations of the earth. But as identifiable tribes, they are not, and they will be identifiable tribes when they return. And they will not come from this earth. They are on a portion of it taken away.

COMMENT: They will come with their own records and prophets. RCA: And they will come with their own records and prophets. If they are mixed among the nations of the earth, where are their records? And if they are mixed among the nations of the earth, how and where are they identified as separate tribes? We are positively told that the ten tribes shall return from the land of the north.

COMMENT: As a body.

Q: By the "land of the north," would that perhaps be the direction they would come from after the portion of the earth they are on connects with this one?

RCA: They are going to come into that portion of the earth which is in the north seas areas, Bering Strait area. And the separations of the planets, etc., even scientific bearings indicate that there were

portions of the earth taken out of the Gulf of Mexico area, the Mediterranean area, and the Bering Strait area. Those continents will return into their own places.

I'd like to divert just a little bit toward something for us to think about tonight. We have scientists explaining in various articles and publications now about the jet streams changing the earth, so that

we've got snow now for the first time in the history of the world, in the Bahamas. Well, I'm going to be so venturesome as to say that the jet streams are not changing a bit, only in relation to the earth's surface itself, because the earth is no longer spinning on its axis the way it did. It is wobbling. Why do I come to that conclusion? Because the Prophet Joseph Smith said it would do that, because Isaiah said it would do that, because John the Revelator said that before Christ would come, that the earth would be drunk like a drunken man and would reel to and fro. We have Worlds in Collision by Velikovski, who tells us that the earth has turned upon its axis five times in the last 5,000 years, and that it is going to do it again. Well, before it turns and locks itself into a position again and slows down, as it's going to do, with portions of the earth coming back to it, which will be worlds in collision literally, it will eventually come back 21 degrees from what it is now. The Prophet Joseph Smith tells us that in the Documentary History of the Church, Volume 2. He says that all of the continents because of the great catastrophe of this turn, are going to come together again. They'll be like fruit on top of a boiling kettle that will just slide back into their former places again. It didn't take 50 million years like the scientists tell you in "Discoveries of the Mind" in Readers' Digest, a scientific treatise. They said it once was this way 9<sup>15</sup> years ago. And in these 55 million years the continents that once were one land have occupied the places they do on the continent, but that they are slowly drifting back together. And in another 55 million years they are going to be right back together where they were. Well, Worlds in Collision intimates that it is going to take place suddenly, almost suddenly, and that the catastrophes that have taken place in times past were because of the fact that the earth tilted on its axis suddenly, and great catastrophes took place upon it. Continents shifted, etc. I know by the Spirit of the Lord that our jet streams are changing, our seasons are changing, our famines are coming, the judgments of God are coming that are going to stop the plans of men that would destroy all the people on the face of the earth, and that the earth is at the present time shifting back and forth on its axis and causing the jet streams to have a different relationship to it.

Q: Would you say that something like this happened during Noah's time, causing the flood?

RCA: You bet it did.

Q: It was the earth shifting on its axis?

RCA: Yes ma'am. I don't only think that, the proof is so positive you can't get around it. The earth tilted on its axis so suddenly, so quick, that mammoths and elephants and great animals that lived upon the earth at that time are found today in Siberia, that once lived in a tropical climate, that are still chewing buttercups and clover. And their flesh was frozen so quickly that thousands of years later it is still edible.

COMMENT: Prophecy also states that it will happen suddenly, that the mountains shall flow down at their presence and a highway be cast up in the midst of the deep. So what would be more apt to make the mountains flow down and the seas to heave themselves beyond their bounds than a planet coming to join ours.

RCA: That's almost a quotation from Joseph the Prophet. He said, what would cause these things to happen so suddenly than the overtaking of this earth by another planet nearly as big as itself.

COMMENT: You mention that there were two material bodies leading toward this earth faster than what has been published by a lot of scientific....

RCA: We've had publications come out on it, but they have been hushed up because they were told it would create panic on the earth if they knew it.

Q: All of this is supposed to take place sometime within the next 20 years?

RCA: I don't believe it is going to be within the next 20 years, but it will be in direct relationship to the end of this approximately 22 or 23 year period. Some of it will take place just after the end of this, some of it just before. But it's going to be right around that nuclear circle.

COMMENT. Some of it has already taken place, and some of it will continue taking place.

RCA: Yes, much of it is taking place very rapidly about us now. I thrill to think of the fact that we can know that our jet streams are not changing so much as that the earth is wobbling on its axis in fulfillment of that great prophecy.

Q: Relative to our receiving that stone you were talking about, you said we would be able to observe and learn of orders above the earth. Will that be the substance of our learning experience, or will there be opportunities for those who become Gods to actually visit orders higher?

RCA: I don't know.

Q: Will the Ten Tribes not come back until that piece of earth joins with this world, or will they come before that?

COMMENT: That is the coming of one of them, probably the Ten Tribes.

Q: Is the meeting at Adam-ondi-Ahman....

RCA: I do not believe that the Ten Tribes will not return, because before the 144,000 go forth to preach the gospel, before Christ comes in glory, before the New Jerusalem is built, Adam will sit at Adam-ondi-Ahman, according to my understanding. What I get worried about sometimes is, I wonder if it slipped us by and we don't know about it. I think it is going to be in the very near future. It is

one of the first of these coming great events. When I make that statement I don't mean to say it's the first, because Israel is already gathered to Jerusalem, and many of the things have already been fulfilled that have been spoken of. The land of Jerusalem has been restored to its former dimensions and everything is just as the Prophet said it would be. This is marvelous. But I have understood that the Ten Tribes will come after the tilting of the earth on its axis. After the unity of the continent they will come. They will come to Ephraim here and receive their blessings and go to their inheritances. And they are not going to have to cross the sea to do it.

Q: The reason I asked the question is that somewhere I read that 144,000 would be made up of 12,000 from each tribe, and I was wondering if that were the case. If so, they would all have to be here by then, is that right?

RCA: That's a very intelligent and probable conclusion. And it could be that the selection of 144,000 throws us into a seeming chaos of thought by the time of their appointment. We assume that they are appointed at the gathering at Adam-ondi-Ahman. Many have. The Prophet didn't say that. John the Revelator didn't say that. John the Revelator tells us that this is a time of a highway being cast up in the midst of the deep. Jeremiah tells you of it; Micah tells you of it, of the Ten Tribes coming from the land of the north and that they are going to pass over on dry land. The Prophet Joseph Smith in his Documentary History of the Church said they will pass over on dry land because they will come from off this planet. They will come down onto our land from their own land. I don't believe that their return is at Adam-ondi-Ahman, and I don't believe that they are going to be chosen at that time to do this final gathering. I think that this particular time is the spiritual setting in order of the house of God and arranging them for the power that is going to be needed to save the children of God when these things happen—the coming of the Ten Tribes and the burning of the earth, the transfiguration, etc. The transfiguration doesn't take place then, either.

It's very hard. You take Crowther and others of our writers and they try to relegate these things to their times. Sometimes they are very close to the truth and other times they just don't fit things in right. You and I can sit here and think of the things that are going to take place, think of all the 12 tribes and the 12,000 that are going to be taken from each one and they are going forth over the whole earth. Well, are they going in all of the earth? Are all going to be just as wicked as we are? Are they going to have to have the same warnings? These are things we can't conclude. If the 12 tribes are going to be here and they are going to be gathered out of the 12 tribes, then they are going to have to come by that time. But I don't think that's when Adam sits at Adam-ondi-Ahman. Because the Prophet Joseph Smith says that would take place before this generation has passed, and many of the Saints that were living would live to see it. And he says the Church as a body will know nothing of it. Well, I think that would be rather hard for that to take place and the Church know nothing about it, if the Ten Tribes had already come.

Q: Won't a lot of these things occur quite simultaneously, or so nearly one upon the heels of another that it will be difficult to place them in exact sequence?

COMMENT: My understanding of all of the prophecies that pertain to the meeting at Adam-ondi-Ahman, speak of it as a meeting that will take place called of God. But that from that day on all of the other things that are spoken of are in the future. They will be future from that date.

RCA: Part of its conclusions and planning.

COMMENT: Yes. For instance, we are talking about the coming back of the Ten Tribes. They come back with their own prophets. God will speak to the prophets among the Ten Tribes and tell them that the same calamities are going to take place on that part of the continent, or that part of the planet, as much as it is here. They will be in preparation for that the same as we are.

COMMENT: According to the scriptures they will command the mountains that they flow down at their presence.

COMMENT: These things will take place in all of these portions that will be gathered back together to the earth. God will prepare His children upon those portions of the earth for this same thing that He will prepare this portion, to those that will listen of Him. But those who will not will have to be left in the darkness of the night, where they walk with darkness because they won't accept the light, they won't accept knowledge. And speaking of these things happening simultaneously, I look at it that it's all happening now, and it will continue to happen until you come to this appointed date. God has set this date and this is what's going to be done from now on. Then we will go back into the realm of man talking with God face to face again, and we will have resurrected beings to mingle with us and direct us what to do from that day on. I may have to be corrected on that, but that's my understanding. From that day on we will have resurrected beings here to help us and direct us in our actions.

Then, as time goes on, in preparation for the celestial sphere, all through a whole thousand years you are going to be choosing these things, these men who have been upon this planet, the 12 tribes, 12,000 or 144,000. It won't all be done right now, in just getting out an adding machine and add them all up and appoint them-put them all up in one day.

Q: So, You're saying that after the meeting at Adam-ondi-Ahman that we will have celestial beings teaching us, or directing us?

RCA: Very definitely.

COMMENT: Those who are righteous.

COMMENT: Directing the Priesthood. I don't understand that they will be out mingling with the people, walking up and down the street and taking a hold of a certain lady or a certain man's hand and saying, "Come on, now, you've got to go over here whether you like it or not!" But it will be those in tune with heaven, and they will be directed to them and know who they are. I wouldn't be surprised if it would go on for many years, when the body of the Church won't even know it's going on.

Q: You say that the choosing of the 144,000 could go through the whole millennium, aren't they to be fishers of men to go out and bring them in before the final burning? Not the final burning at the end of the world, but....

COMMENT: I may exaggerate a comment, but I mean that it would go on for a long period of time in preparation for the millennium. We don't fall into the millennium overnight.

COMMENT: Oh no, it's a gradual process. COMMENT: All through the millennium.

Q: Will the world be aware of when the millennium starts? COMMENT: Gradually.

RCA: And like they were when Christ was upon the earth. COMMENT: Then the millennium may well be underway before a lot of people on the earth know about it.

RCA: The Prophet Brigham Young makes the statement that the Saints who are living their religion are already beginning to enter into the millennium. And then he makes another statement. He said that the millennium will be upon the face of the earth for the Saints long before the world will know anything about it, because we will make our own heaven on earth and bring in our own millennium. As the world makes this earth a heaven so that the Spirit of God covers the face of the earth as the waters cover the sea, when they get to that point, we are going to be well into the millennium. I would say before that happens we will be at least a hundred years into the millennium before the world as a body knows it. One reason that I believe that, when I say at least a hundred years-I mean just exactly that-is because the Lord tells about during the millennium, after He has come and met the people at Jerusalem, before He comes in His glory, that the tribes of the earth will be brought into subjection by famine, and they'll have to come up and ask for forgiveness, etc. And those that believe not in God, Brigham Young said that for many years during the millennium various other churches and atheistic people will still live upon the earth.

Q: Has it started by now?

RCA: I think, as far as I'm concerned, I'm in my millennium.

Q: We are told that the Lord will rule as Lord of Lords long before He will rule as King of Kings. Will He start the ruling of the kingdoms through the Saints after He comes to the Jews?

RCA: He will rule as Lord of Lords long before He rules as King of Kings. He will be among the Saints where there are those who are Lords and godlike, before He rules as King of Kings over the earth. You and I, and those of us who sit in this room, know that Jesus Christ is our Lord and our Savior and our King. The Church professes to know that He is our Lord and rules over us and is our King. To a great extent it is a fact as far as they are concerned. But with the rest of the world it is a hypothesis that is, in the majority of the world, not believed.



When we go into the millennium, this gradual light of the Lord and the preaching of the gospel is going to come about until finally all the world knows that God is King and Jesus Christ is at Jerusalem and in Zion. But that is going to take place during the early years of the millennium, certainly not at the beginning of it, because you cannot understand it in any other light, taking all of the prophecies concerning it.

Q: What part will this particular geographic area play in the future? We'll have the old and the new Jerusalem back at Jackson County, but what will this part be here?

RCA: It will be a part of Zion, it will be a place of redemption, it will be looked upon after Jerusalem is established and Zion is lifted up, being exalted above the hills. It is now one of the low places of the earth, and it's going to be a high place then, one of the changes that is going to take place. The center stake of Zion will be back there, but we will look back to the Saints in those days, who are at Jerusalem, will look back to Zion here and say, "Well, that's where Christ appeared to us, in the mountains. That was before we came here. And that's a holy, wonderful place." They will go back to it with reminiscence, just as the Jews went back to their native land after their exile. Only, Zion will be the center stake of Zion instead of here, then.

Q: This will be a place of refuge while the rest of the country is under siege, so to speak?

RCA: Yes.

Q: We often hear that the chosen will all be called back to Jackson County. Is there any validity in that?

RCA: All of the chosen will be called back there, but all of the Saints won't be chosen. Many are called, but few are chosen. And those that are called, many of them will go back to the New Jerusalem and build it. But the time will never come, said Brigham Young, that all of the people who are designated as Saints will leave the Rocky Mountains. People will be called to go back and build the new Zion, and then it will become the gathering place. Then it will become the central stake of Zion. Then gradually all of these things spoken of will be fulfilled, the uniting of the continents, the return of Jerusalem to a place of worship and holiness, etc. And they will be very close together.

Q: Is it not prophesied in many places that the Rocky Mountains would be a place of refuge to the Saints during the great calamities that come upon the earth?

Q: Won't there have to be a cleansing here in Utah first? COMMENT: I think the cleansing has already started. I think we will see an awful lot of it within a very short time.

Q: What is the saying about China coming up to the Rocky Mountains, come in from the West Coast as far as the Rockies? Then is that when the elect of God or God's chosen people here will keep them back from coming in, or will the mountains keep them away?

RCA: God is going to be fighting our battles. We're going to have the Chinese, the communists, who are going to swarm over the face of this continent.

They are going to be fought back. It will be the power of God that will preserve us here in the Rocky Mountains.

Q: When the prophecies say that the blood will flow in the streets of Salt Lake City, then is this in reference to internal rioting during the cleansing of the area prior to...?

RCA: That is my understanding.

COMMENT: I understand that they will have far greater suffering from their own hands than they will from the hands of an outsider.

Q: I understand what they mean when they say the earth will be consumed in fire, I understand it is the celestialization of the earth. But what do we mean when we talk about the moon turning to blood?

RCA: That is figurative speech in that the moon will look as if it were covered with blood because of the earthquakes and the smoke and dust, dust from volcanoes, etc. That has been fulfilled in measure twice within the last 200 years. When Krakatoa spewed out and killed 32,000 people and the waves of the sea rocked continents, and it spewed out its lava into the sky in 1883. That year was referred to as "1883 and freeze to death." The reason they did was because Krakatoa threw so many billions of tons of ash and smoke and lava and fumes and gases into the air, that the entire face of the earth was covered with her dust for nearly a year, and the world nearly froze during that period of time. We just didn't get enough sunlight. Well, that was just a little sample of what is going to happen when some of these other great changes take place.

COMMENT: So it is just the physical action on this earth that is going to cause the appearance of the moon turning to blood.

RCA: That's right.

COMMENT: In 1933, I was appointed as a sergeant in the National Guard, and we were called up in the mountains of Idaho to fight the forest fires. I was with a troop of men, and we went in there and were encircled with a forest fire. All through the night we watched that fire and tried to back-fire it to keep it from crossing the mountains. We looked at that moon when it came up, and it actually looked like it had streaks of blood on it. So I know that is going to happen as Rulon says it is. Dust and smoke and ash in the air will make it look that way. If you're ever out on the plains or prairies and look at that great full moon that looks like it is 20 feet high, and you see a fire that's burning in front of it, and you'll say that moon is running with blood.

COMMENT: The encyclopedia says, regarding Krakatoa, that dust and debris circled the earth for five years. And it not only hid the sunlight, but in the air, the prisms and colors that reflected back on the stars and the moon until they all looked like blood in color.

Q: Could you explain why the Church is so against the theory of Adam being our Father and God?

RCA: When the Spirit of the Lord departs from us in any degree, it leaves our minds dark. Then we become like the rest of the world. When we turned against the principle of celestial plural marriage, we lost that portion of the Holy Ghost that would enable us to understand these higher principles. And God took that light from us as a people.

When the children of Israel turned against God in the days of Moses, God rejected them as a people. He didn't stop communing with Moses, and His truth didn't change, but His people ceased to believe the gospel. They ceased to comply with its ordinances, and as a people they were lost. When we turn from plural marriage, as surely as God lives, we will lose that portion of the Spirit of God which enables us as a people to understand these higher principles and our close relationship to God. We could no longer tolerate as a people the belief that Adam was our Father and our God, any more than we can tolerate the principle of plural marriage. There isn't anything in modern Mormonism that is more obnoxious, more heinous, more abominable, than plural marriage-not even murder.

COMMENT: The leaders of the Church give the people all that they can. And I couldn't help but notice in some of Joseph Fielding Smith's writings that he evades questions often. But you read according to your own understanding. This question was asked him in his book, *Answers To Gospel Questions*. His answer starts out, "Brigham Young has often been misquoted." That is absolutely true. He didn't say he was misquoted on that, he just said that Brigham Young was often misquoted. Then he goes on to explain the lineage of God if you want to put it that way. And to anyone who understands the Adam-God doctrine, he is telling you that Adam is our God. Then when he gets through, the last paragraph says, "All that Brigham Young said in Volume 1 of the *Journal of Discourses* on this question is true." Anyone who has read it knows that he is telling you Adam is our God. If they haven't, they can revert back to his first statement that Brigham Young is misquoted. We accept it according to our own understanding. But it's there.

COMMENT: Many of Joseph Fielding Smith's evasions are, by their words, very true. I think he is a master at it.

RCA: A master at evasion.

COMMENT: And yet it's there if they are looking for the truth. RCA: Let me tell you something that happened. There's a man-this happened about 12 years ago. Joseph Fielding Smith was President of the Church. I knew him personally. I've sat in meetings as we're sitting here, with him, and he was a wonderful and great man. But this young man was going on a mission, and he believed in the fulness of the gospel. He is among us today and can verify all I'm telling you. He said, "I know Uncle Joseph Fielding Smith very well. I can get to him because I'm his nephew. Before I go on my mission, may I go and ask him about Adam being our Father and our God?" And I said, "Well, I think you're in an enviable position. I'd like to have you do that, for me." So, he went to him, and he said, "Now, if you go on a mission, you are going to have to lay aside all these foolish things. You are to preach the gospel of repentance and baptism and leave those things alone. Don't bother me about it!" And he sent him away. He felt very much rebuffed. But he thought it over and thought it over, and he thought, "But I didn't get a direct answer. He's dodging the point, and I'm going to go back again." So

he went back to Joseph Fielding and said, "Uncle Joseph, I want to know if Adam was our Father and our God." Joseph Fielding just overpowered him and said, "Young man, we're talking of sending you on a mission, and you keep coming to me with these kinds of things. I don't want to hear any more about this from you! I want you to go home and forget about these foolish things, because you are going to preach the gospel of repentance and baptism to the nations!"

He came back to me and was really crestfallen. He thought it over, and the time came for him to go on his mission. And for the third time he went back to President Smith and asked him if that doctrine was true. This time President Smith met him in these exact words: "Of course it's true! But I told you to forget about those things!" And that's exactly the way he met him with it, "Of course it's true!" That came right from his lips. The young man is living today, and you can verify it.

In one of the recent Ensign magazines, one of the most beautiful discourses on Adam being our Father and our God that I ever read, was in it. It gives just page after page of quotations from the Prophet Joseph Smith that positively identify that Adam is our Father and our God. Yet he never comes out in supportive statements in the article, it's just quotes. It's been about a year ago. Written by one of our presiding brethren.

Q: Do you feel that through your efforts, through the Lord's efforts that a handful of people will be gathered to build Zion, or will it take disaster or persecution to drive the people together?

RCA: It will take catastrophes to do it, which are on their way. Q: How many Zions are going to be built?

RCA: And Joseph Musser told me many times that the Saints will never live the united order until they are driven to it.

COMMENT: According to the scriptures, where the pure in heart are gathered, there is Zion.

Q: So it isn't a specific town?

COMMENT: Oh yes, there will be a headquarters.

Q: In Sunday School they were talking about the Book of Mormon, and they said that when the Lord was resurrected, He went to visit people not of His flock. And they mentioned three places. Does this have any merit? The teacher said that Christ went to Tahiti, to Norway and to Scotland.

RCA: It has no validity. It is a conclusion without merit. Let me tell you why it is. Christ, when He said, "Other sheep I have which are not of this fold and them also I must bring," said they were not of the people of Jerusalem, nor are they in any of those lands round about. So why would He have made that clarification. I've heard that He was over in Russia and over here and there, but the Savior Himself clarified it, that he was not in any of those lands round about. And He said, "Only the Father and I know where they are."

COMMENT: In the Book of Mormon He said to the people, "Ye are they of whom I said, 'Other sheep I have which are not of this fold.'" COMMENT: Also He said, "They thought I meant the Ten Tribes." RCA: "And now I'm going to them."

Q: Is there any correlation between the God of our world and the Greek gods?

RCA: I would say that it is a perversion of correct doctrines and principles that instituted the Greek gods, but there is no real correlation. I'd say it was a perversion.

COMMENT: They drifted into mythology with some basis in truth. RCA: Yes.

Q: Do any of the Negro race have a chance someday of being part of the chosen people of Zion? Do they have a chance at redeeming themselves from what they chose in...?

RCA: The Negro is in all of God's designs. In His equity and justice, He gives the chosen people their chance. Then He gives those that didn't have their chance, and the chosen people because they rejected it are relegated to a position of inferiority and become instead of the head, the tail. The Negro is in that place. He was given his chance in eternity, and he failed it. He was not given the chance here on this earth at all. But he will be given his second chance in the next existence, and he will hold the Priesthood and have every opportunity that vicarious work and the love of God can give to him. But before the millennium he will not have a chance. Whether or not he gets it in the millennium will be dependent upon a number of factors God has not revealed to us. But he will not have it before that time. He will not have it.

Q: It's only after all of the white people have had the chance to redeem themselves?

RCA: They can have the gospel, and they can have its preliminary ordinances. But the fulness of the gospel they cannot have.

\* \* \*

Q: Then is the office of Adam and Michael the same office? COMMENT: No, they are not the same. But they were held by the same person. Michael was a name which was given to him when he was among the Gods before the earth was formed....

RCA: The term Michael signifies Archangel. He spanned the gap between immortality and mortality. That was by He was called the Archangel.

COMMENT: Michael was one and the same individual as Adam. He was the Archangel. Of course He is still in the office of Michael and will remain that. Maybe as far as we know He stood in the office of Jehovah some other place, I don't know. There again you get into other creations. As we said before, of this creation and God's creation we know about, but we don't know about other creations. We don't know what other office He may have held. I don't think there's any more end to what the Gods can do than there is to progression.

RCA: Let's examine that statement a little bit. I know you understand it. There is a long line of Saviors that runs down through the worlds, and Michael was of that order of Saviors. And the Prophet Joseph Smith positively tells us that He was the Savior of His world. So Michael did stand in the office of Jehovah, as a

Savior and Redeemer of His world. His spiritual name is signified and this brother's statement that He was not the Archangel until He bridged the gap and came as a resurrected being over into this world and took the position of a mortal being to beget children, that He fulfilled the office of an Archangel. And that's the reason He is identified with those words.

Joseph Smith stands in the office of witness and testator as a mortal. Adam stood in the office of witness and testator to Jehovah and Elohim in the spiritual existence, Joseph standing in the office of witness and testator in this temporal world. He will always occupy that position in relationship to the three Gods of this mortal dispensation. He was one of them. He moves up to magnify his office and appointment. He will stand in that office and appointment as long as eternities, perhaps, which will probably be the highest office and appointment a man can hope to attain next to that of Jehovah itself. He is like a Presiding Bishop--Edward Partridge. Sidney Rigdon was the first counselor in the presidency. He exalted himself above Edward Partridge, and the Prophet rebuked him and told him that he would never be the man that Edward Partridge was. But Edward Partridge was only a bishop.

It doesn't make any difference what office you hold, because the office was not given to you to edify you. It's given for you to edify and to serve God and your fellowmen. You can become a greater man as a good bishop than you can as a poor apostle. So it isn't the office that you hold that exalts you, it is how you hold it, that you may exalt it. So as far as man is concerned, it doesn't make any difference what office he holds, it's how well he did it. Eliza R. Snow in her "Ode to Adam" said, "What did it matter to Adam in His preexistence if He was a deacon, elder or priest?" She took the lowest offices of the Priesthood, what did it matter to Him if in His preexistence He was a deacon, elder or priest, as long as He fulfilled His office with assiduous care. That's the gospel truth. It doesn't make any difference what office in the Priesthood you hold, it's how you magnify it. And if you use it to exalt yourself, it will damn you. But if you use it to exalt God and His children, it can save you. But the higher the office you hold, the more responsibilities are associated with it and the greater the condemnation if it isn't magnified. Man will hold all he is capable of enjoying. If he does it well, he will get everything that he wants. But it may not be the office of Jehovah?

COMMENT: Josephus tells us that the word "Priest" in the ancient Hebrew, meant servant, and "High Priest" means master servant.

RCA: Christ Himself put Himself in that category. He was the servant of all. And how humbly we should submit, no matter what our office.

COMMENT: He that is the greatest of all shall be the servant of all. And John Taylor worded it so beautifully and far to the point when he said, "There is no glory or honor in any office, only in the magnifying of that office."

RCA: Then he made another statement when he was president of the Church. He said, "I'd rather be a doorkeeper in the Kingdom of God than President of the Church."

Q: So Joseph Smith will probably never have the opportunity to hold the office of a Christ?

RCA: I don't know that he won't have the opportunity. I think Joseph Smith's position will be, "I don't want to be somewhere else, I've done this job so well I want to keep it!"

*26 February 1977. Fireside. Salt Lake City, Utah. PREPARATION FOR FAMINE, EARTHQUAKE, ETC. A PRAYER. (excerpts)*

Q: Paul's statement, faith is the substance of things hoped for and the evidence of things not seen....

RCA: That is translated in the King James version as "substance." But the Prophet Joseph Smith translated the word as "assurance." Faith is the assurance.... It has a basic meaning that is exactly the same, but the English language gives you a more complete understanding.

Q: The Prophet told us that there is no such thing as immaterial matter, that all matter is material, spirit matter, but of a finer source. I thought perhaps, it was built of the substance of our faith, because the Prophet Joseph said that faith is the use of mental energy. And I like to think of it as spiritual physics, like the use of a lever or wheel. The difference between us, we who are embryo Gods, and the Gods, is that the Gods have perfected the use and the understanding of it so that God can command worlds to come into being and have perfect faith that they will. We have to practice it and work at it in order to become Gods.

RCA: Physical physics is understood beautifully, and perhaps that interpretation was actually meant by Paul when he used the term "substance." But light itself is a substance. But it travels 186,000 miles

a second, so fast that it can circle the globe about 8 times in a second. That's quite rapid!

Faith is a substance that is best expressed by a mental exertion, not a physical exertion, and is best described as a substance, in the word "assurance." We see our parents walk, and as children we say with assurance, if they can, I can. We hear our parents talk, and we jabber and try to repeat them, but with the assurance that if we keep on trying we can speak as intelligently as they. We know from the scriptures that God said let there be light, and there was light, and let the waters upon the earth be divided from the waters in the heavens and the waters in the sea, etc. It was the assurance that God had which was the substance that brought about, if you want to put it that way, the end results of the creation.

The Prophet Joseph Smith more properly, though he called it a material physics, described it as assurance. Faith is the substance of things hoped for, the evidence of things not seen. It is also the assurance of things hoped for, the evidence of the things we do not see now actually coming into being, because we

know inwardly without any external proof that it can be done. So if you do not have the explanatory meaning of what Paul meant when he said "substance," you can say it is a substance, but our mind is a substance. Our thoughts are a substance. But our working those thoughts with our mind is on the basis of an assurance that it can be done.

Paul's explanation of this is beautiful, but Alma's explanation of it is more fitted to our childlike learning. That is that at first we hear a truth, we hear the gospel, we've got to want to believe it. We want it first. Second, we've got to hope that it is true. And if we keep on hoping that it is true, then we eventually find mental and physical evidences of the assurance that it's true.

Q: How can we prepare properly and practically for the hard times and famines that are coming upon us?

RCA: Any preparation that anybody makes from the eyes of those who aren't making preparations, is impractical. And any preparations that we do make are going to be a partial defense against what comes upon us, because there are going to be so many other factors to govern what happens, that it will modify much of what we do and change it in great measure.

In other words, there is one thing alone that will be a greater governing factor in all of our preparation than all other things that we do, and that is walking in holiness before the Lord, living so perfectly in His law that we stand in holy places, made holy by us, because we are God's children and have His benediction. Then if we have that preparation, God will preserve us, our homes, our provisions, and the people who flee to us we will protect and take care of, and they will become our friends and defenders. But if we are unrighteous, no matter how much we store, we don't have the protection of God. If we don't stand in holy places, the mobs will come upon us, the government will come upon us and will take away what we had anyway.

So the preparations, no matter how adequate that would be made in a temporal manner, will be inadequate if we are not keeping the commandments of God and our hearts are not right before Him. But this does not excuse us from doing everything that we can. Many of us no matter how hard we try, will find ourselves absolutely unprepared. When the Saints came out west and settled, and they'd been here and the Lord was prospering them, were told by President Brigham Young that within a six year period of time they were going to have famine, and to prepare for it. When the famine came, 93 to 95% of them didn't have anything. But 3 to 4 or 7% of those who had everything shared it with those who didn't have anything. And they did get by without too much intense suffering. It will be a repeat performance.

The selling of Joseph into Egypt where he was taken by the Ishmaelites, and who translated Pharaoh's dream and told him of the coming famine, is a perfect example symbolical of the famine that is going to overtake the world in our days. As it took place to the fathers of Israel in that day, it's going to take place to the children of Israel in our day. And there will be a few stand as Joseph did, holding the holy Priesthood, preparing the way, that will gather the rest of Israel around them and preserve them in the day of their calamity, just as surely as the Lord lives. Because we are told that those things that took place in those early days



were symbols of the things that would take place in the last days before the coming of Christ.

The children of Israel fled into Egypt. They were nurtured and taken care of there in the world, which symbolizes the wickedness of the world. God watched over them. They were given a holy place, the land of Goshen, the most fruitful place upon the continent. For 400 years they were preserved until God led them out and offered them redemption and sanctification at Mt. Sinai, under the direction of Moses. And once again they said, "We can't take it, we don't want it." And in this day, Israel is going to respond, sorry to say, the same way. They are going to say, "God has offered us salvation, but it is too heavy a price to pay," and in fact they've already said that. So now we are waiting for God's intervention. No people ever lived better prepared as far as time and opportunity are concerned, to carry upon their shoulders the burden of personal sanctification and spreading that to their families in the world and raising up children to the Lord, than you and I. We are the most blessed people as a people, who have ever lived.

Q: What can we do in the way of prayer?

RCA: There is something that we don't understand about our prayers. We have reached a time in the history of the Saints when we must refresh our memories and keep a promise that the Priesthood has made since the beginning of time until now. It was not instituted by Joseph when the Nauvoo Temple was erected, or when the Kirtland Temple was erected, or by Brigham Young when the St. George Temple was erected and completed and all the endowments and ordinances of the house of the Lord written for the first time in our day and age. It existed upon the earth with righteous Adam and Abel and Seth and Shem and Noah and Abraham and Eber, all of them had it. It was a part of their prayer, not morning, noon and night, but upon special occasions. It was perfectly all right to do it morning, noon and night. We have been taught to kneel down and face the temple and ask God's intervention that the temples will be opened to us, morning, noon and night. Why? Because we are growing old. Some of us have waited all our lifetime for that to be done, and it hasn't been done. And the question is being asked, as it was, "Is that going to be us, or is it going to be our children?" Well, if it isn't us, and I'm quoting Joseph Musser, if you don't get the answer to that prayer, it is because of your own negligence.

So, we have the promise that through due effort we will get an answer to that prayer. But there's one other prayer that we have been under covenant to ask, that I say has been down through the ages. And that is that we ask God to hasten the time when the blood of the righteous Saints would cease to cry out for vengeance upon the wicked, that it might be avenged, the house of God set in order, and the Kingdom of God established in its power and might upon the earth. That is a covenant that has been repeated through Priesthood generations since the beginning of time. I am exhorting men and women to every once in awhile, three times a day if you think of it-don't make lengthy prayer-but there are some things that you should remember very consistently in your prayers. And that is, "Father in heaven, help us to be worthy to enter the temples again, and open them up for us, because we can do nothing about it. We've done everything we know how to

do. And hasten the day when thy House will be set in order and when the blood of the righteous Saints ceases to cry for vengeance upon the wicked." Because Christ has promised us that He will fight our battles, that He will avenge us of our enemies, that we won't have to. But He says, "Everything that you want from me, I will be inquired after, by you." We have to ask. If you want God's intervention in these affairs, you are going to have to ask Him, and that with the assurance that it will be accomplished if you live for it. These are things we should remember.

*3 April 1977. Sacrament meeting. Salt Lake City, Utah. THE COMING TRIBULATIONS. COMMUNISTIC INROADS. GOD ANSWERS PRAYER.*

I feel very humble in occupying this position today. I feel very unworthy of living in this day and age, when the fulness of the gospel is upon the earth with all of its wondrous opportunities that God has given me and you, which are at our fingertips. And we have done so poorly with what God has given us. There is so much to say that one hardly knows where he should start, or whether it should be left unsaid. But one thing I have learned, God always does more for us than we are worthy to receive. He gives us many blessings and hears our prayers and grants them many times when we have not done our part. But if we want eternal life and dwell in the presence of God our Eternal Father and share in the love of the Lord Jesus Christ because we are in His presence, we are going to have to pay as much for that privilege as Jesus did.

When we come to analyze the blessings of Godhood, we might find that deep down in our hearts we don't want to pay that price. In the eyes of the world, every battle that God fought through His humble servants was lost, most particularly emphasized in the life of Christ. Though He was the Son of God, He did not take honor. When asked, "Good Master, what do you think of this or that," He answered, "Why callest thou me good? There is none that is good, save God." Yet He was the Son of God. He was without sin, yet He exemplified the need for the ordinances of the gospel by submitting to baptism, because He wanted to teach to the children of men the steps that were necessary which they should comply with in order to have eternal life. There is nothing that Christ requires of us that He did not do better than we can do.

He could have avoided hanging on the cross. He could have had the riches of the world and the honors of men and the kingdoms of the earth, because the power was in Him, but He preferred to give His life as a witness that He was the Son of God, to break the bands of death for you and me and to make eternal life possible.

We have individuals who aspire to precedent, who want to be great in the eyes of the people. God help us and save us from such. Who is greatest among us? He who is the servant of all. The Priesthood was not given to exalt us in the sense that we think it was, but rather that we might exalt God. That we might better have opportunity to serve our Father in heaven.

The parable of the ten virgins, who were all sleeping when Christ came, is at our doors. We don't mean to be asleep, we don't want to be asleep, but we are. The only thing in the world that can save this world from total destruction, material and spiritual, is the personal coming of the Lord Jesus Christ, His personal interference in its affairs, His personal appearance for its salvation. He cannot and will not come to save a people who are unworthy of His presence. "I would not have you ignorant," said Paul, "as to the coming of Christ. For they that are in their graves shall first be caught up to meet Him; then they who are upon the earth who are worthy to meet Him in the clouds." This requires a transfiguration of those who are caught up to meet Christ when He comes. But before that day comes, tribulation such as this world has never known must come. And brothers and sisters, we are asleep. We do not know that they are already here.

In the past 40 years, 32 million people have been cruelly murdered for political reasons. The principle reason was that they believed in God. They must be a godless people, to live. Six million Jews were ruthlessly murdered in Germany and in Holland and wherever they could be hunted out when that country took over for a time and carried on their extermination camps. Only a few years ago our sons were sent to fight for the freedom of the Vietnamese. Many lives were lost-more lives given than were lost in the Civil War. But our leaders betrayed Vietnam. They betrayed our sons in the field. They refused to fight a winning battle, and as in the case of Douglas MacArthur, when he had an opportunity to win a war, withdrew their support and withdrew him and turned our cause and justice over to the enemy, deliberately and willfully and wickedly. As a nation we have betrayed every country that we have seemingly proffered to assist, and the price that the United States as a nation is going to have to pay for that betrayal is more than we can realize. Already we have enacted throughout every state in the Union communistic principles that will deny us the right to believe in God. We cannot pray in our schools. We cannot salute the flag. We cannot believe in agency. We cannot own our own land and our own water. If you think that isn't true, you will see that it is true.

The tribulations that are coming upon the United States of America surpass yours and my possible vision to realize. The fire of the Lord will go through this land in revolution and in trouble until it is purged. God gave us the Constitution of the United States. Our leaders whom we have called have betrayed us and are selling us down the river and giving us a communistic government just as fast as they can, a world government that is a godless government, that has taken agency

from us and conscience from us insofar as they possibly can, as fast as they can. And we are asleep.

We have had a few things that we have tried to do, and most of us when asked to stand forth and uphold the same principles that men have given their time and talents to the preservation of the Constitution, the preservation of our rights and privileges as citizens, have taken this position: "Oh, I don't want to put my name there; I don't want to do this or I don't want to do that. I don't want to stick my neck out." Well, when the founding fathers signed the Constitution, they stuck their necks out! They gave their lives their liberty and their sacred honor so that we could have this. We are giving it away, and we say we don't want to stick our necks out to save those things. Because this is true, we are not numbered among the people of God.

Unless you and I are really willing to do as much as Christ did, not just in words but in actuality, give our lives for the gospel of Jesus Christ, we are not going to be in His presence in the celestial world, let alone become Gods. The price that we have to pay is more than we know, and when it comes to actually paying it, we may find that it is more than we want to give.

I am reminded of one of the sons of President Joseph F. Smith who said, "I don't want to dwell in the presence of God. It has too many responsibilities. I will be satisfied with the telestial glory." When it comes to paying the price, many of us will find that we're going to be satisfied with that. And probably because we are willing to settle for that, we might make telestial glory.

Brothers and sisters, the time is here for us to love the Lord with all our heart, mind and strength and really be willing to give up ourselves, our lives, our time, our talents, to Him. I find in dealing with my brothers and sisters, not to deprecate, because I am so full of so many weaknesses that it would be folly indeed to deprecate your weaknesses. I talked to a body of 100 men this morning for a little while, and I told them a little story, a short story, but it carries with it a message that I want to leave with you. It is a lesson that I have learned over and over and over again, and yet which I still have to learn once more. It is this lesson: When we think we amount to a great deal and we think our wisdom and understanding is great, God gives us the privilege to be on the spot. And then we realize we are almost helpless. Things are put into our hands which make us like little children capable of blunders. Lives can be lost and our own lives forfeited because of foolishness. Friday morning, a little mother who is not one of us, called and said, "I am going to have my baby, I've been in labor all night." I called on her and found that she was in a great deal of distress, but getting nowhere. I spent a good part of the night with her. I went out to deliver another baby in the meantime and went back to her again to help her. On the following day I told her husband that without God's intervention she'll have to go to the hospital and have a Cesarean, because she's not functioning properly, and I don't believe she is going to be able to have that baby without inspired assistance, and I haven't in my hands the necessary things to help her. Her husband said, "I don't want to go to the hospital." So she labored all through the day and into the night and all through the next day and into the night, and at 11:00 Saturday night she

called me and said, "This just can't go on." I went over and examined her, and we were not getting anywhere.

When one realizes from the political standpoint of view and from the professional point of view and from the point of view of our people how much life means, aside from the fact that the mother knows what her life means to her, it's a terrible responsibility to take and to say, well I'm not going to send you to the hospital, that's an easy way out." You can get out of it very easily and send them to the hospital, and you're out of it. What's going to happen at the hospital? Maybe she'll live and maybe she won't. Maybe it'll be better and maybe it isn't going to be better.

I'll make a long story short. I was scared to death. I knew that I alone could do nothing. I have been taught this many times. But I got on my knees, and I didn't pray just for a little while, I prayed all night, and I asked God to please help me, to please intercede. And God in His own infinite and wonderful way answered my prayers. She gave birth to her little son at six minutes to three this morning. And I went home praising God and thanking God for hearing my prayers.

Now brothers and sisters, God hears and answers our prayers most wonderfully and most miraculously when the time of need is the greatest. It is written in the scriptures, "After much tribulation cometh the blessings." Our times are not always going to be easy. The present peace that we seem to have is truly the peace of death, unless we use it to sanctify our lives and draw nearer to God. Let us serve the Lord and keep His commandments and do our part, do our part first. And then you will find that God will come and do His part. God has never redeemed a world by direct intervention except when men have been found to be instruments in His hands to bring it to pass.

The time of sleep is upon the Church, and upon you and upon me. But we can wake up in time to save ourselves temporally and spiritually. May God help us to do it. Amen.

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